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A Book well deserving of the High
for learning & piety, but not by any means
be received as secular. *Wm. Observer*
March 1831



A
COMPANION
TO THE
TEMPLE:

OR;
A Help to Devotion,
In the Daily use of the
COMMON-PRAYER.

In two PARTS.

PART I.

Containing the

Morning and Evening Prayer.

The Second Edition with Additions

By THOMAS COMBER M. A.

I will pray with the Spirit, and I will pray with the Understanding also. 1 Cor. xiv. 15.

L O N D O N:

Printed by Andrew Clark for Henry Evans, at the Gun
at the West end of S. Paul's. MDCLXXVI.

IMPRIMATUR,
C. Smith. R. P. D. Episc. Lond.
à sacris domesticis.

July 19.
1675.

TO THE
Right HONOURABLE
And my very good Lord

JOHN,
LORD FRESCHVILLE
Baron of Stavely.

MY LORD,

I*F the Excellent Prayers of this Church had not more Friends than is commonly supposed, there would not have been so early a Necessity for this Second Impression: for though the sincerity of my Designs might obtain so much Charity for my infirmities, as to recommend my undertaking to some Persons; yet if the Subject had not been more Obliging than any thing in my Performance, it had never found so general an acceptance:*

The Epistle Dedicatory.

And truly I shall be more pleased if this Discourse be welcome to the World for the Prayers sake of which it treats ; it being my desire to gain Glory to God and Profelytes to the Church, not Friends to my self thereby: However, the success of the former might have emboldened me to venture this Edition also without any Variation, but because so noble a Text as the Common-Prayer, deserves the exactest Commentary, I have chosen rather to revise it and present it to your Lordship with all possible advantages, and therefore with some alterations: Some Variations I thought necessary, but I shall never alter my Choice as to the Dedication. Your Lordship is so constant and sincere a lover of the Liturgy, that I am confident your Lordship will undertake the Patronage thereof with a new affection; and my own Obligations are increased by so many new acts of your Lordships favour, that I am engaged to renew my former Address; which I had done in the same words (for I can justly now say all that I said then, and much more in your Lordships Praise) but
only

The Epistle Dedicatory.

only that I have said what is there already, and it will rather be expected here, that I should give your Lordship and the world an Account what I have done in this Impression.

The finishing of the first Copy by parcels, had occasioned some disorder in the Method and disproportion in the Parts, both which I have endeavoured now to regulate; the Athanasian Creed wholly omitted, the Apostles Creed and some of the Hymns (for brevity sake) lightly passed over before, are now more fully discoursed on; and besides upon a serious review of the whole, I have cut off what seemed superfluous, supplied what was deficient, cleared what was obscure, and reduced all the Particulars into better Order: so that I hope it will be intelligible and more useful, more agreeable to the exactness of those Prayers whereof it treats, and more likely to win all sober Christians to value these admirable Offices as they deserve. The Diversity of Opinions about the worship of God, hath divided our Affections, banished our Charity, and our Peace too long; while our Friends have pitted our Divisions,

The Epistle Dedicatory.

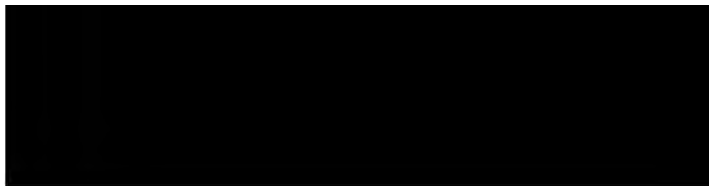
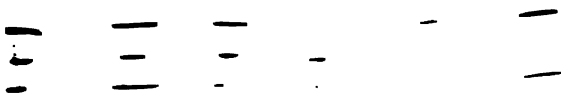
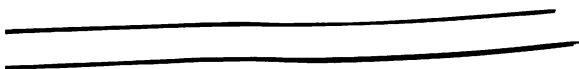
sions, and our Enemies rejoyced at them taken advantage by them; so that I should esteem my Pains most happily bestowed, if I might reconcile all true Protestants to the Holy Forms, and engage them all to love another and serve God together, in this good way; which I do the more passionately pray for, because I do perceive our Separations and Contentions about some Circumstances does give our Common Foe as well hopes as opportunity to overthrow the Foundation of our Worship and our Faith also. I have done my Part to prevent it, and if all that are concerned would consider of the danger and remedy without prejudice, I should not doubt but the success would fully answer the desires of,

My LORD,

Your Honours most Obliged

Chaplain and faithful Servant

THOMAS COMBE



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obtain supplies for them. So that we call this the *Life and Soul of Religion*, the *Anima Mundi*, that universal Soul which quickens, unites and moves the whole Christian World. Nor is the case of a private Man more desperate, when he breaths no more in secret Prayer, than the condition of a Church is, where Publique Devotions cease. St. *Hierome* out of *Hippolitus* puts the cessation of *Liturgy* as a principal sign of the coming of *Antichrist*.

c Hieron. Com. in Dan.

d Gen. iv. 26. Chal. Par. Tunc profani fuerunt homines ut non orarent in nomine Domini. Edit. Ven.

e Psal. xiv. 4. & liii. 4.

And nothing more clearly shews a profane generation, a the very title of wicked men in Scripture • being that they call not upon God. 'Tis well if any of us can excuse our selves; but the general neglect of daily Prayers f by Ministers (who are both desirous and bound to perform them)

f In the Rubrick before the Morning Prayer.

doth too sadly testify they are tired out with the peoples constant absence, and altogether witnesseth an Universal decay of true Piety. Perhaps the dishonour, that is cast upon God and Religion will not move these disregarders, and neglecters, since they live so that a stranger could not imagine they had any God at all. But I hope they have yet so much Charity for themselves, that it may startle them to consider what mischiefs are hereby

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hereby brought upon themselves as well as others. Wherefore let them ask the cause of all that *Atheism* and *Prophaneness*, *Luxury* and *Oppression*, *Lying* and *Deceiving*, *Malice* and *Bitterness* that is broke in upon us, to the torment and disquiet of the whole World. Let them ask why they plague others with their sins, and others requite them again? and it will appear that all this is come upon us because we forget *God*, and *Heaven*, *Death* and *Judgement*, which daily Prayers would mind us of. Our Souls are fixed to the *Earth*, because we lift them not up to *Heaven*. We have neither grace to do good, nor resist sin, because we never ask it; and we can have as little hopes of glory as we have signs of grace, because we do not prepare for it. But if these evils be too thin and spiritual, let it be enquired, whence our National and personal calamities proceed.

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^a *Si Deus s. b. Synagogam intrat & nemo inventus est, abiit iratus, ut Isai. 50. 2. Buxtorf. fyn. ex Rh.*

him so to do, are enemies to themselves and to the Church and State where they

ⁱ *Quisquis incolit civitatem in qua extat Synagoga & tam tecum non adiit is est Vicinus malus. R. Nath. de latr.*

indeed the worst Neighbors ⁱ. But notwithstanding all this; while all sober devout Men lament this demical iniquity, and grieve under the sad effects thereof, passionately wishing a speedy remedy; the Offenders grow bold by their numbers, and hardened by evil custom, till they now despise a reprimand and deny this Negligence to be a sin, because they have no mind to amend it. But these are of two kinds.

1. Those that make their business their Idolatry, and suppose it is unreasonable to expect them every day at *Common-Prayer*, and judge it sufficient to say they cannot come.

2. Those which have learned to despise and hate the Prayers of the Church, and to scorn that which their Fore-fathers (generally better than they) did heartily serve God by; and account it their Virtue to abstain from them, and having sufficiently undervalued these Devotions stamp'd by Publick Authority, imagine they may say innocently enough, that

away ^a displeased; and we lie open to all evil without our defence is departed from us; and they that provoke

indeed the worst Neighbors ⁱ. But notwithstanding all this; while all sober devout Men lament this demical iniquity, and grieve

under the sad effects thereof, passionately wishing a speedy remedy; the Offenders grow bold by their numbers, and hardened by evil custom, till they now despise a reprimand and deny this Negligence to be a sin, because they have no mind to amend it. But these are of two kinds.

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not come; and if to disparage the Rule take off our Obligation to walk by it, these Scorners were the least of sinners. neither the excuses of the one shall cover Covetousness and Irreligion, nor the conceit of the other shelter his Pride at the end and dreadful day. So that I suppose it will be a friendly office and will be so accepted to warn all such of the unsafe grounds, and not to rely upon, in their forbearing Publick Services. And this I shall do by representing three things. 1. The reasonableness of being present at daily Prayers, to those who say they cannot. 2. The Excellency of the Liturgy to those who say they will not use it. And this I am obliged to do, to smooth the way to the Temple: for in vain do we say how men may be devout there, if they will use or deny coming thither. And we must not so confine our Charity to those who are within the walls, as to forget those without. We love the one best, but we must pity the other also, and endeavour to deliver them from living in a constant Sin, which they call innocence. I know I oppose a Torrent; but as long as Men have reason, I shall hope that as will consider may either be convinced, or rendered more moderate. However this I confirm those that are of the True Church, and 'tis something with me to serve
h. 1. We

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I. We shall demonstrate the reasonableness of the daily attendance on Publique Prayer, and that principally from the Universal Reason of all the World, and the concurrent

** Non etenim penitus
vana est sententia multi
Quam celebrant —*

practice and consent ** of all Mankind, which agrees in this, that wheresoever they own a God true or false: they daily perform some Worship to him.*

† Micah iv. v. 5.

The very Heathens besides their private requests and vows, made parti-

*ἢ Ἐπὶ πάσῃ ὁρμῇ, καὶ
μικρῇ καὶ μεγάλῃ προσ-
γυιάσθαι Θεὸν αἰεὶ πρὸς
ἑαυτοὺς. Plato in Ti-
μαιο.*

*ἢ L. Scipio nil magnum
aggressus est nisi prius
ascenso Capitolio Deos
ibi veneratus esset. Liv.
l. 25.*

° L. de abstin. 4. §. 8.

Turks are called to their Houses of Prayer five times every day, and six times upon the Fridays; and he that notoriously absents himself, is punished with disgrace and hath a Fine set upon him. And if our Saviour think it rea-

ἢ Matth. v. v. 47.

τί πλεον;

sonable we should do something more, *ἢ* how dare we call it unreasonable, when we are not injoynd to do so much as they? But to go on, who knows

not

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hat the *Jews* had set hours of Prayers,
 a all devout people (even *Christ's Apo-*
 went to the Temple or Syna- ^{1 A8.iii.1.}
 es to offer up publick supplica-

And these hours are observed among
 exactly to this very day. One instance
 eir strictness in this Particular we learn
 the *Talmud*; where it appears that be-
 of the distance of the Temple, and the
 ssibility of attendance on the daily Sacri-
 those who could not come hired certain
 out men who were called [*virī stationis*]
 len of appearance, to present themselves
 there, and put up Peti-

for them ². And the
 sees not only observed
 usual hours of Prayer

² *Talm. tract. Tab-
 naiot. & ap. Seder
 Cunnam de R. ...
 Hebraeorum.*

doubled them, and zealously kept them all.

Jesus tells us, our Righteousness must
 d theirs, if ever we hope to enter into
 ingdom ³. Which Pre-
 of his, some of us could

³ *Matth. v. 20.*

It afford to call an intolerable burden, for
 all a smaller matter by a worse Name. To
 then to the Christian Church. We have
 express Command, to Pray without ceas-
 that is without omit-
 the set times which eve-
 y return, and ought to
 bserved.

⁴ *1 Thes. v. 17. Gr.
 ἀδιαλείτως [sc. ut nullo
 die intermittantur certa
 tempora Orandi. August.*

The Preface.

In obedience hereunto the Church

▪ Aft. ii. 46.

▪ *Injunctis precibus frequenter decenterque interdiu noctuque infistunt.*
Orig. in Cels. 1. 6.

Apostles time, met at Prayers * ; and so did Primitive Christians for any Ages after * , where their *Liturgie, Eucharist Hymns*, even in the

when persecution prevented them in the And surely their zeal and fervour is a reproach to our sloth, who yet call our selves the same Religion, and are so far from vring lives and estates to enjoy opportunity of Devotions ; that we will not leave our nor our company, nay our idleness h hour, for a freer and more easie Worship they could enjoy. Surely we are as i them in Practice, as we are like in Nam Profession. Twice a day was not enough them, wherefore they appointed (in the of Martyrdom) three set times in every for Prayer ; Nine, Twelve, and Three i

¶ *In orationibus celebrandis invenimus observasse horam tertiam, sextam & nonam, sacramento scil. Trinitatis. D. Cypr. de Orat. Domin. Tres ætas τὰς αὐτῶν ἐν ἡμέρῃ, ὡς τριτὴν ὥραν καὶ ἑκτὴν, καὶ ὄγδοον.* Clem. Alex. Strom. 1
* *Τὴν ἰουδαίαν οἱ μὲν πᾶς καὶ ἡμέραν ἡμέραν γινώσκουσιν καὶ νύκτα.* Chryl. in 1 Timoth. cap. 2.

Afternoon *, and punct observed them. After in more quiet times i wonderful to behold, t derly performance of i ing and Evening Praye

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assemblies of Men and
 men *, who failed not of
 constant attendance.
 These are the Men and
 those whose principles we
 are reformed by, but I wish

** Cujusvis ætatis viri ac
 femine, totis animi
 viribus bilarique mente
 precando & gratias a-
 gendo Deum bonorum au-
 ctorem venerabantur.* Eu-
 seb. Eccles. hist. l. 10.
 c. 3.

the corrupted Church who forced us to a Se-
 ction, do not prove more conformable to
 the outward part of their Practice in a due ob-
 servance of Publique Prayer, than we who
 have more Knowledge, better Prayers, fewer
 mistakes, and yet less Devotion. Wherefore
 let us no more complain of our own Church
 for expecting us at daily Prayers. Let us ra-
 ther challenge all Nations and People for
 us; and declare it unreasonable, that we
 should have any God at all, or let him have
 any of our time, though he give us all we have.
 Let us tell the world, we are self-sufficient for
 our Conduct and Defence of our selves and
 affairs; and then we shall discover our
 selves what we are: we must not feign our-
 selves too busie; for we do lay aside our busi-
 ness daily, for causes less weighty, and ad-
 vantages more inconsiderable. If Vanity or
 the Devil, Sathan or his Emissaries call, we can
 spare Leisure; and why not when God calls?
 Let us think all that time lost which is spent
 in his service, or as if we needed not his
 blessing. In short, if unavoidable business

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did hinder us & nothing else, many men might come alwaies, and all sometimes, and every day an hundred for one that now comes. Wherefore it is Sloth and Covetousness, or Atheism and Irreligion keeps us away. And if so, what signify those pretences of praying at home (which ought to be done too?) Verily no more than those of the idle School-boy who seeks a Corner not to learn, but play in without disturbance. And truly it is to be doubted that constant neglecters of Publique Prayers, use seldom and slight devotions in private, for they may make the same Objections against them. Finally, Therefore do but remember the reasonableness of this is to be tried at a higher Tribunal, and come as often as God can in reason expect to meet you there, & I shall ask no more.

2. To the reasonableness of the Churches Injunction we may add, the Excellency of that Provision which is made for you, which ought to invite you to come, and will be an Aggravation of your neglect. But here I must not expatiate into the particular Encomium which every part of the Liturgy deserves. That would make the Porch larger than the House, and may better be seen in the following Discourse: only at present we may say this of it in general, that though all Churches in the World have and ever had Forms of Prayer; yet none was ever blessed with so comprehensive-

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hensive, so exact, and so inoffensive a Compo-
 sure; Which is so *judiciously contrived* that the
wisest may exercise at once their Knowledge and
 Devotion; and yet so *plain*, that the *most ig-*
norant may pray with Understanding: so *full*,
 that nothing is omitted that is fit to be asked
 in publick; and so *particular*, that it comprises
 most things which we would pray for in pri-
 vate; and yet so *short*, as not to tire any that
 have true Devotion. Its *Doctrin* is pure and
 Primitive; its *Ceremonies* so few and Innocent,
 that most of the Christian World agree in
 them; its *Method* is exact and natural; its
Language is significant and perspicuous, most
 of the Words and Phrases being taken out of
 Holy Scripture, and the rest are the expressions
 of the first and best Ages: so that who ever
 takes exceptions at these must quarrel with the
 Language of the Holy Ghost, or fall out with
 the Church in her greatest Innocence. Indeed
 the greatest part of these Prayers are primitive,
 or a second Edition of the most ancient Litu-
 rgies of the Eastern and Western Churches cor-
 rected and amended. And in the opinion of
 the most impartial and excel-
 lent *Grotius* ^a, (who was no
 Member of, nor had any

^a *Certum mihi est let-
 terarum Anglicanar, i-
 tem morem imponendi
 manus adolescentibus in*

*memoriam baptismi, Auctoritatem Episcoporum, Presbyteria ex solis pa-
 storibus composita, multaque alia ejusmodi satis congruere institutis
 vetustioris Ecclesie: à quibus in Galliâ & Belgio recessum negare
 non possumus. Grotius Epist. ad Boet.*

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Obligation to this Church) the *English Liturgy* comes so near that Pattern, that none of the Reformed Churches can compare with it. And if any thing External be needful to recommend that which is so glorious within: We may add, That the *Composers* were all Men of great Piety and Learning: for they were all either *Martyrs* or *Confessors* upon the Restitution of Popery, which as it declares their Piety, so the Judicious Digesting of these Prayers doth evidence their Learning; for therein a Scholar can discern close Logick, pleasing Rhetorick, pure Divinity, and the very Marrow of all the Ancient Doctrine and Discipline; and yet all made so familiar, that the unlearned may

^b 1 Cor. xiv. 16.

safely say, *Amen*^b. Lastly all these excellencies have obtained that universal Reputation, which these Prayers enjoy in all the World, so that they are deservedly admired by the Eastern Churches, and had in great esteem by the most eminent

^c See D. Durel his defence of the Liturgy.

Protestants • beyond the Seas (the most impartial Judges.) In fine this *Liturgy* is honoured by all, but the *Romanist*, whose interest it opposeth, and some *Dissenters*, whose prejudices will not let them see its lustre; whence it is they call that (which Papists hate because 'tis Protestant) Superstitious and Popish, and though they count it *Roman*, condemn it

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it without a hearing. But when we remember, the best things in a bad world have most Enemies (as it doth not lessen its worth, so) it must not abate our esteem, that it hath malicious or misguided Adversaries; who for all this hold the Conclusion, and obstinately resolve they will not come.

How endless and unprofitable it is to dispute with these, the little success of the best arguments managed by the wisest Men do too sadly testify. Wherefore I shall decline that, and attempt to convince the Enemies, by assisting the Friends of our Church-Devotions. And by drawing that veil which the ignorance and indevotion of some, and the passion and prejudice of others have cast over them, I shall represent the *Liturgy* in its true and native lustre, which is so lovely and ravishing, that, like the purest beauties, it needs no supplement of Art and Dressing, but conquers by its own attractives, and wins the affections of all but those that do not see it

clearly^d. This will be sufficient I am sure to shew that

^d *Ignorant qui non amant.*

whoever desires no more than to worship God with zeal and knowledge, spirit and truth, purity and sincerity, may do it by these devout Forms; so that I should have concluded here my Preface (when I had given a more particular account of this Undertaking) but that I

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must first examin an Objection or two, which are like a skin over the eyes of some, and be the Picture never so full of graces, will spoil the Prospect, if they be not removed.

Object. 1. *It is said to be a Form, and therefore a hindrance to zealous praying by the spirit.*

Ans^r. Whoever makes this Objection, and affirms we cannot pray by the Spirit in the words of a Form; must beware his ignorance betray him not into a dangerous uncharitableness, and perhaps blasphemy. For the *Saints*

* Numb. vi. 23. Deut.
xxvi. 3. Ezra xi. 5.
Dan. ix. 1.
† Matth. xxvi. 44.

of the *Old Testament* • prayed by *Forms*, and so did *Christ* himself in the *New*,
† and he taught his Apostles a *Form* to pray by, and dare any say they prayed not by the Spirit? Have not all Churches since the Apostles times to our daies had their *Forms* of Prayer? and did not the devoutest men of all ages Compose and use such? Was ever *Extempore* Prayer heard of in Publick (till of late) unless on special occasions; And do we think no Church nor no Persons prayed by the Spirit, till now? To come nearer still: Have not *France* and *Geneva* their *Forms*? And did not learned *Calvin* (and the best reformed Divines) use a *Form* before their *Sermons*? And is not an unstudied Prayer a *Form*

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to the People, who are confined to pray in the Speakers words? And will you say these all pray without the Spirit of God? But sure we hug the Phrase of *Praying by the Spirit*, not attending the Sense. For the meaning doubtless is, to be so assisted by the Holy-Ghost, that (our Thoughts being composed and our Souls calmed, and our Hearts deeply affected with our Wants, and the Divine All-sufficiency) we can pray with a strong Faith and a fervent Love: When we are so intent upon our Requests that we duly weigh them, and pursue every Petition with pressing Importunity, ardent Desires, and vigorous Affections. this is the *Spirit of Prayer*. And thus we may better pray by the Spirit in the words of a *Form*, than we can do, when our Mind is employed in inventing new expressions. For having a *Form* (which custom hath made familiar) we have all things set down to our *Hands* which we or others want; and we are at leisure to improve the good Motions of the Spirit; having no more to do but to joyn our Souls and Affections to every Petition, and follow them up to Heaven in most passionate and zealous wishes that God would grant them: Whereas in *Extemporè Prayer* the Petitions expire into Air in a moment, for neither Minister nor People knew them before, nor can remember them afterwards; the one be-

The Preface.

ing busie in inventing, the others in expecting a pleasing novelty. And methinks it argues more of the Spirit of God, when we can attend the old Prayers with Zeal and Love, than when we need Variety and novel Expressions, to skrew us up into a Devotion too much like Artifice, and seeming rather to be moved by the pleasure of the Fancy, then the actings of Desire. We may judge of the effects of Gods Spirit rather by disposing our Hearts to joyn in a well-composed Form, then by filling our Heads with new Prayers, or opening our Mouths in fluent Expressions; both which may be done without the help of the Spirit, but to be devout without it is most impossible. To which we shall only add, that many Sons of God, and sound Members of our Church, do daily use these Prayers with as much Spirit, and Life, with as serious and sincere a Devotion, as any in the World can do. And this they account a demonstration that the Spirit doth assist them in this Form. And so it may assist these mistaken Christians, if they will lay down their groundless prejudice, and try to serve God thus as well as they can. So would the good Spirit assist their Prayers,

*Quis enim inimicum
adhuc ducere potest eum
eum quo unam ad Deum
vocem emisit. D. Basil.*

and make up our differences, giving us one Mind and one Spirit, that with one Heart and one Mouth we might glorifie one God.

Ob-

[illegible]

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Form or *Extemporè* can never reach all those, which are so numerous and variable. Wherefore one *Form* may fit all that ought to be asked in the Church; and why then should we desire a needless and infinite Variety and Alteration? If we do, it is out of Curiosity not Necessity. The poor Man is most healthful whose Labour procures him both Appetite and Digestion, who seldom changeth his Dish, yet finds a Relish in it, and a new Strength from it every day: And so it is with the sober and industrious Christian, who busying himself in serving God, gets daily a new sense of his Wants, and consequently a fresh Stomach to these Holy Forms, which are never flat or dull to him, that brings new affections to them every day. It is the *Epicure* and luxurious, the crammed lazy *Wanton*, or the diseased man that need *quelques choses*, or *Sauces* to make this daily bread desirable. And if this be our Temper, it is a sign of a diseased Soul, and an effect of our surfeiting on holy things. In this we resemble those *Murmurers* (*Numb. xi. 6.*) who despised the *bread of Heaven* because they had it *daily*, and loathed *Manna* itself, calling it in scorn *dry Meat*. This was sufficient to sustain their bodies, and

1 Psal. lxxviii. 18.
LXX. Βρωματα
της ψυχης αυτης. satisfy their hunger, but they required *Meat for their Soul*, that is, to feed their *Fancies* and their *Lusts*;
even

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even as we do, for whom the Church hath provided Prayers sufficient to express our needs, but not to satiate our wanton Fancies, nor gratify the Lust of our Curiosity; and we complain they are insipid; so perhaps they are to such, for the *Manna* had no Taste to the wicked; but it suited it self to the Appetite and Taste of every good Man, as the Jews tell us in their Traditions'. Sure I

am, it is true here: for if we be curious and proud, or carnal and profane, there is no gust in the *Common-Prayers*; but a truly pious Man can every day here exercise Repentance and Faith, Love and Desire, and so use them as to obtain fresh Hopes of Mercy, Peace of Conscience, Increase of Grace, and Expectations of Glory, and whoever finds not this, the fault is not in the Prayers, but in the indisposition of his own Heart.

If all this will undeceive any, and take away their prejudice so that they may see clearly what they cannot but love, if they did behold; I shall think my pains well bestowed: if not, it appears they are resolved to believe as they do, and I am resolved also not to imitate them so far, as to abuse my Arguments^m with strenuous revilings; because it is more plea-

¹ Wisd. xvi. 21. & Fagius on Numb. 11.

^m Non incensura adversarios convitiis & contumeliis, sicut plerique faciunt, rationum & ar-

gumentorum infirmitatem maledictis obtegentes. Greg. Naz.

fant

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fant to me to give a true and lovely Character of my own Devotions, than an odious, though deserved one, of Others. Only let those who delight in making objections against *Prayers* know, that we can easily recriminate, and charge *extempore* Prayers, with *Novelty*, *Confusion*, *Irreverence*, *Vain-glory*, which can scarcely be *denied*, and many other *Inconveniences*, that will hardly be *excused*. But this were to perpetuate a Quarrel; and had not been mentioned here, but to teach those to be modest

ⁿ Cum tua praevideras oculis mala lippus inun-
ctis.

Cur in amicorum vitiis
lam cernis acutum.

their Censuresⁿ who are free from all Exceptions, may be liable to infinitely more than can be justly charged upon us.

But having thus cleared the way to all different and disinterested Persons, it is time to speak briefly of the Design of the following *Discourse*; which is to make it evident that our Excellent Prayers do deserve all possible Love and Esteem, and contain in them a rich Treasury of all that can make our Devotion lively and useful. And if we be assisted by Gods Spirit, and come desirous to pray with Zeal and Sincerity, here is (without calling in any aid but that of *Heaven*) a curious *Order*, a clear *Method*, significant *Phrases*, and strong *Arguments* to quicken our Affections, and enlarge our Souls in holy and fervent Wishes
Desire

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Desires and Meditations, which is the Prayer of the Inward Man, the Life and Soul of this Duty. All which we teach men to do by giving a natural and facile *Analysis* of the Method, and by making plain and practical *Observations* on the Parts, together with a literal *Paraphrase* of the Whole. By which none can imagine I should give a borrowed lustre to the Prayers, which they had not of their own: for I only prove they had it before, and I find all in them, that I observe from them; which I hope will be so plain, that all Men will see the inference, and be able in their own Devotions to find out much more. Now in this *Essay* I shall hope to serve three sorts of Persons.

1. The *Ignorant*, who may be instructed hereby to *pray with understanding*. Not that we suppose these Offices so obscure as to need a Comment (for nothing can be more plainly expressed, nor is it possible to invent words more universally understood) but many that understand the *Sense* of the Words, have not Art enough to discern the *Order, Method*, and *Connexion* of the Prayers, nor skill to find out the *Arguments* that press every Request; or the places of Scripture which furnish these Devotions with significant Phrases, nor Judgment to describe what disposition of Soul doth suit the several parts of them. And if

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we consider, that the greatest number a such, we shall think it seasonable to help the with a plain and easie *Explication*. Besides there are many (in other things) known Persons, who rather for want of Consideration than Judgment, never took notice of the natural dependences of these Prayers, nor the true and full import of the Expressions, nor the Graces to be exercised in the several Parts because they only attended the words, but took no care to expatiate into holy Meditations. And if the former need a *Master* they want a *Monitor*, lest they offend in a wor

kind: For Negligence
worse than simple Ignorance
But I hope, though all this
is here be obvious, yet something
will be found which
either was not known or not observed be
fore, and those things also such, as may elevate
the Affections, and make the Prayers more
pleasing and more profitable.

2. The *Devout Servants of God*, and *Obedient Sons of the Church*, whose Care it is to pray daily in Publick, and whose Desire and Endeavour is to do it well. Might I be a *Nathan* to hew wood and prepare fuel for the Altars of their Hearts, I should rejoyce; and it hath been my Care to suggest not alwaies the most Critical, but the most Practicall

Sens

The first thing I noticed when I stepped out of the car was the cold, crisp air. It was a relief after the warm, humid air of the city. I walked towards the entrance of the building, my eyes scanning the surroundings. The architecture was a mix of modern and traditional styles, with large windows and ornate details. I felt a sense of anticipation as I approached the door.

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ry where be said with an excellent Spirit for the benefit of particulars, and the good of the whole Church?

3. The *mistaken Dissenters*: who hereby may be convinced (and perhaps persuaded) ¹ that we can pray by this Form with as much *Zeal* and more *Knowledge*, with as much *Spirit* and more *Truth*, than by any other kind of Prayer. And then it must appear, that this *Venerable Liturgy* hath been falsely represented by such who would not have it seen truly, lest it should be loved really. But if they are so much their own Masters, as that they dare to read the Prayers seriously, and view this little Book with as much *Charity* as it was written with, I shall hope either for their *Company* at Prayers, or at least to escape their *Censures* for going thither. For unless they be foolishly obstinate they either must love them, or cannot hate them. If they would love them, and pray with us, we shall be *friends*; and if only the second be obtained, we shall be *quiet*, and even that is desirable. That these are the designs which began and encouraged this Undertaking, the *Authors* own Conscience doth

¹ *Facilius vinci possunt quam persuaderi.*
Hieron.

² *Credunt de nobis que non probantur, nolunt inquiri ne probentur, non esse.* Tert.

Ante nos incipiunt homines odisse quam nosse, ne cognitos aut imitari possint aut damnare non possint. Cyp. de idol. Van.

if they are so much their own Masters, as that they dare to read the Prayers seriously, and view this little Book with as much *Charity* as it was written with, I shall hope either for their *Company*

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y; and he hopes even those who approve
 he Means, must confess the End of this
 is good. And if it be successful in any
 se kinds, he will not repent his pains.
 none, he is not the first that hath failed of
 plishing good Intentions. However he
 ave satisfaction in the Peace of a good Con-

and may say with

oble Roman *, *If the
 answer his Sincerity, it
 a cause of universal Joy;
 he can rejoyce in his
 Intentions to do good.*

2 Cor. i. 12.

*Si sequuta fuerit quæ
 debuit fortuna; nos om-
 nes gaudebimus; sin mi-
 nus, ego tamen gaudebo:*
 Brutus ap. Ciceronem

he Censures of furious Zealots, or the
 of profane Ishmaels; he doth not value
 being only unwilling to offend Authori-
 true Piety. Wherefore he doth humbly
 t these pages to the Judicious Correction
Reverend Fathers of the Church, desiring
 ag may be said which dissents from the
 in and Disciplin now established; for if
 , it is without the *Authors* Knowledge,
 gainst his Judgment. And now 'tis time to
 ide this *Preface* with a twofold Request.
 To my Brethren of the *Clergy*, that they
 ead these Prayers so frequently, that such
 e leisure may never want opportunity
 to serve God; and so fervently, that
 who do attend them, may be brought
 n high esteem of them. It was a great

(b)

end

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end of Gods instituting the Priests office, and a principal Motive to our Pious Ancestors in

their liberal Provisions for it"; That there might be an Order of Men on purpose to *Pray daily* for all Mankind,

especially for such as could not daily attend *Divine Service*: So that if we neglect this *daily Sacrifice*, we neither answer the Designs of God, nor of our Benefactors: And as we are not excused by, so we ought not to be discouraged at, the Peoples slowness in Coming to *daily Prayers*, for their Presence is indeed a Comfort to us and an Advantage to themselves, but their Absence doth not hinder the Success, nor should it obstruct the Performance of our *Prayers*. The Promise of *Jesus* is made to *two or three*; and since our Petitions are directed to God, we need not regard who is absent, so long as he is present, to whom we speak: For he accepts our Requests, not by the *Number*, but the *Sincerity* of those that make them: Let our Congregation therefore be great or small, it is our Duty to read these Prayers daily? and every day to do it with such *Fervency* and *Reverence*, as may declare that our Affections keep pace with our words, while we are presenting so excellent Requests to so infinite a Majesty, upon so weighty Occasions: And also we must recite them with
such

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terests fasten on them; but to consider them very well, and then they will find the Liturgy to be plainer and more methodical in it self, more comprehensive and more suitable to a Publick Congregation, than the best *Extempore* Effusion, which makes more noise and shew, but is emptier, and of far less weight in the esteem of God and all *Judicious Men*; Let none therefore think it a needless and unprofitable waste of time to go to the House of God only to hear *Common-Prayer*; for Prayer is the proper Duty of that place, which is called *the House of Prayer*; and it is a Duty that is of all others the highest and hardest, and yet the most profitable, if it be devoutly and well performed. So that I cannot but pitty and lament the *Stupidity* of those, who either sleep or sit by, heedless and unconcerned, while so great and so advantagious a Scene of Duty lies before them: And I must (for their own sakes) beseech all that are present at these Devotions. First, To Compose their bodies into those most reverent Postures which the Church hath suited to every part of Duty, *Kneeling* at the *Confession*, *Absolution* and *Prayers*; *Standing* at the *Gloria Patri*, *Hymns* and *Creds*, and *Bowing* at the Holy Name of *Jesus*; for a general uniformity in these things doth declare, that there is in us, a due sense of the Divine Presence, a great Obedience to our
Go-

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vernours, and a sweet Harmony between Bodies and Souls in the Worship we pay to Creator of both. Secondly, To make Responses with a loud and audible voice. The *Romanist* cannot bear a Part in his adored *Mass*, because it is in an *unknown tongue*, the *Protestant* is excluded from all share in this by the *novel* Device of one *tedious Form* without variety or intermission; but the *Church of England* not only allows this Primitive Privilege to her Sons, but commands it; surely none will forbear to answer out of *devotion*, that consider the Honour and Benefit hereof; nor ought any to be silent out of *shame* or *destitution*, it being no shame that men should hear us Pray in the *House of Prayer*, for we came on purpose to Pray, and the only *fault* is, to be mute and silent. Thirdly, Let us intreat them to Ponder the Divine All-sufficiency and their own great Necessities, before they begin; and to keep their Heart close to every Petition as they go along, and they shall find them all so fit to be asked and so likely to be obtained; so agreeable to their own *interests*, and to the necessities of all Mankind; that it will be pleasant to ask them, and delightful to expect a gracious answer to them. And if they daily come and constantly use the *Common-Prayer* in this Manner, they will neither be tired with the Length, nor wearied

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with the frequent Repetition thereof; for it will appear to be the most noble and comfortable exercise that Religion doth afford; it will increase their Graces, multiply their blessings, and fit them for the never-ceasing Service of the Heavenly Choir: *May the God of Peace therefore reconcile us to these Prayers and to one another, giving us pious and zealous Priests, devout and well-disposed People, that we may have full Churches, frequent Prayers, and fervent Charity; than which nothing will more conduce to the Publick Happiness of this Nation, and the Salvation of all our Souls, the good Lord grant it therefore, for Jesus sake. Amen.*

ERRATA in the First PART.

Epist. Ded. pag.3 lin.17. read *more intelligible.*

Preface, pag.10. lin.18. r. *reasonableness* of the

Book. pag.15. l.34. r. *and had so*

p.32. l.22. r. *ant.* p. 18.

p.49. l.3. r. *let us labour*

p.67. l.14. r. *true repentance*

p.71. marg. at l.27. r. ~~17~~ 121

p.111. l.30. r. *if the Priest*

p.113. l.8. r. *not for want*

p.118. l.22. r. *Heb. xi.6.*

p.136. l.13. r. *this Power*

p.196. l.6. r. *he deserve?*

p.202. l.22. r. *furnish us*

p.211. l.14. r. *doth watch*

p.331. marg. l. ult. r. *Vol. 1. p. 549*

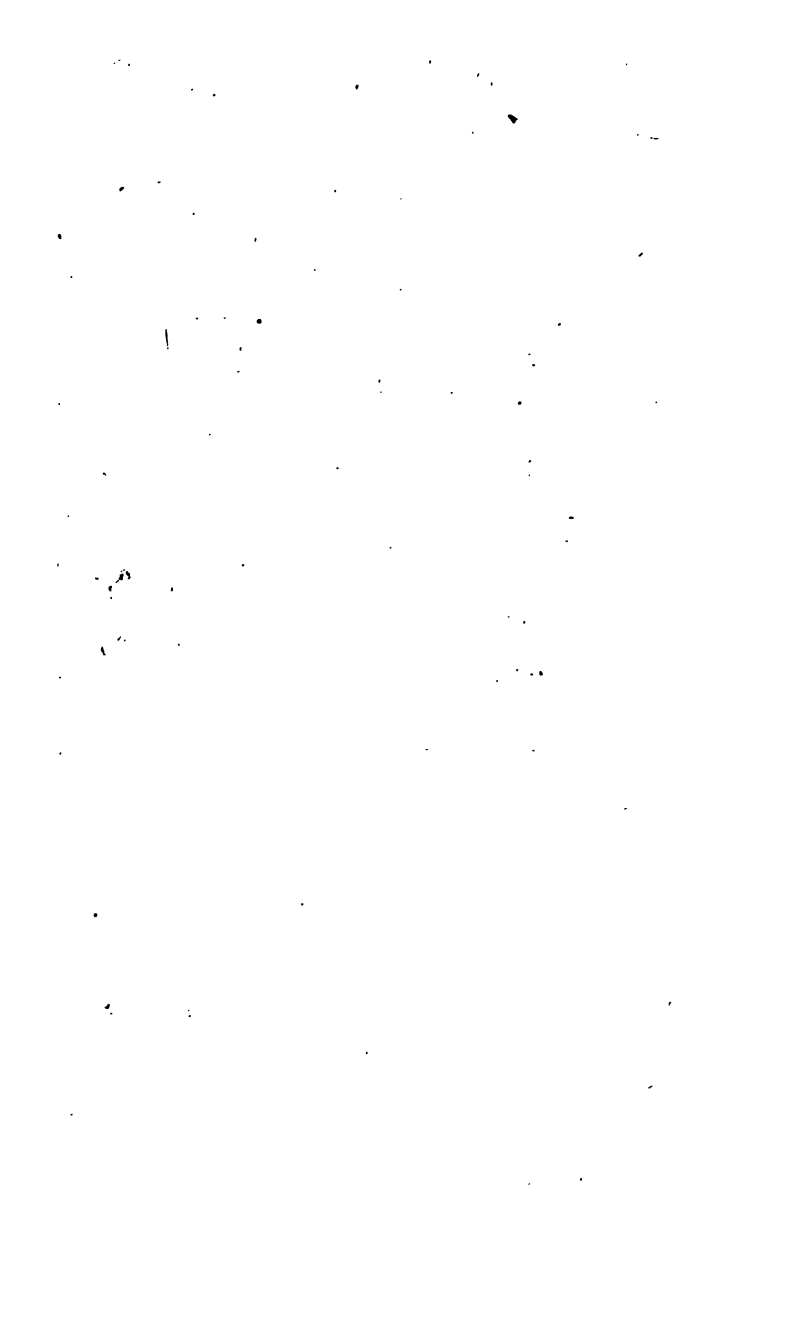
p.405. Title, r. *for safety*

p.411. l.18. r. *their Guards*

p.433. l.32. r. *unto to*

p.440. l.12. marg. r. *balitum.*

PART I-



PARTITION I.

*Of the former Part of Morning
and Evening Prayer.*

SECTION I.

*Of the Sentences of Scripture Preparatory to
Publick Prayer.*



PRAYER is not only an excellent means to obtain all blessings, but the very act it self is an Elevation of the Soul to contemplate the beauties of the Divine Nature, that by beholding such transcendent Perfections, it may learn to love, desire to please, and delight to imitate so great and exact a pattern; and consequently, is a Duty of the highest concernment: for it is an Honour and a Benefit to us, and yet it is accepted by God as our homage, and the testimony of our observance. It is a high favour to be admitted to *ve familiar converse* * with the King of Kings, and a huge advantage to have so frequent access to the fountain of all goodness. It then it is difficult as well as dear, and requires so much attention and serenity, zeal and vigor,

* Job 15. 4. פתח.

Vulg. & Ang. *Preces.*

Prop. sign. *Colloquium*

familiares. Drusius.

Ὅμνια οὐρα & ὁμοῦ

ἔσθ' ἡμῶν. Clem. Alex.

Strom. 7.

faith and love, reverence and humility that it can neither be well done nor kindly accepted without some preceding Preparation; for these Souls of ours are clogged with corruptions, disturbed with passions, and so constantly entertained with the vanities which our senses present us with, that we find our minds pressed down, when we would lift them up to God: But these Fowls whose wings are not proportionable to the weight of their bodies, do usually run some paces before they can rise from the earth to begin their flight: so the Church directeth us, first to prepare our hearts before we begin to pray. The Jews are taught when they enter their Synagogues, to stand silently a while

^a Buxtorf. Synag. Judaic. c. 5.

^b *Quum vultis orare cogitate prius coram quo loquimini.* Dict. R. Eleaz. Talmud. tract. Berachoth.

^c *Sacerdos ante orationem Praefatione praemissa parat fratrum mentes.* Cyr. de Orat. Dom.

in the posture of Prayer before they begin their Devotion^a; And one of their Masters told his Scholars this was the way to obtain eternal life^b. The Primitive Christians had a preparatory Preface to their publick Prayers^c as long ago as the time of the famous St. Cyprian. In imitation whereof we are appointed to exercise our souls in the Meditation

these Sentences of Scripture with the Exhortation subjoined, that we may thereby become more fit to pray. That illustrious Heathen Temple had this Inscription in Letters of Gold, *Γνώσι σεαυτὸν*, that the Worshippers, by a true consideration of themselves, might approach with all humility to their supposed Deities. And surely it is more requisite for us who worship the true God, to reflect upon the vast disproportion between our selves and Him, which is as great as between finite and infinite, holy and impure; and we may be convinced of the necessity of being me-

low

lowly and reverent before him. The frailties of our bodies, and the infirmities of our nature, the defects of our faculties, and the misery that cleaves both to soul and body, doth command us to be humble in the presence of God. But that which should lay us lowest of all in our own thoughts, is the remembrance of our sins, which do alone alienate us from God; for he that pitieth our miseries hateth our sins, and he that caused the Leper to be banished out of the City, admitted the lame man to the beautiful Gate of the Temple: *Joshua* himself cannot be heard till the sin of *Israel* was taken away, and he meets with a check in his Devotion for presuming to pray before he had removed the accursed thing, *Josh. vii. 10.* Wherefore our Spiritual Guides present us with these *Admonitions* to repentance, before we begin to pray, lest we should stumble at the threshold, and pray in vain^d, while we remain impenitent; for there is a moral impossibility such Prayers should prevail. The Petitions of sinners are either an heap of contradictions, or a contexture of Indignities against the God of Heaven; for such men bewail that with their mouth, which they love in their heart, and ask forgiveness, where they are neither sensible of an offence, nor will own the pardon as a favour, they accuse themselves for that which they did willingly, and never condemned themselves for, but will reiterate upon the first opportunity: They require things that they hope he will not give, and if they ask any thing seriously, it is either inconsiderable or with evil designs, and so becomes a provocation*. Now can an all-seeing eye discern this without indignation? Will not in Almighty hand be lifted up to

^d Psal. lxvi. 18. *Jo*
ix. 31. *Isa.* lix. 2.

^e *Quæ nisi seductis nequeas committere divinis,*
Perf. Sat. 2.

destroy them, who both delude themselves, and mock the King of Glory? But lest we should experience the truth of this in our eternal ruin: we are advised to a serious repentance which will be the best harbinger for all our petitions; for if we see our sins, and feel their weight (it is to be hoped) we shall draw near with low apprehensions of our selves and strong desires after God, with an high opinion of him, and a hearty love to him, with many fears and yet many hopes; and who can be more fit to pray? What better foundation for those Prayers which must reach as high as Heaven, than Humiliation and Repentance.

§:II, Now the better to dispose us to pray in this manner God himself is brought in speaking to us from many places of Holy Scripture: The voice of God brought our first Father to repentance, *Gen. iii. 9.* and it will surely have the same effect on us, for who dare refuse when he invites, that can pardon or punish, save or destroy. He begins first to speak to us in his Holy Word, to whom we are about to speak in our Prayers; so that those who expect God should hear their Prayers, must hearken to his Word,

† *Prov. i. 24. Deus S.B. nos vocat ad seipsum, si nos illius vocem audiemus, tum ille item preces nostras ei oblatas.* Midr. Tehil. Psal. cxvi.

especially where the matter is so excellent and of so great concernment to us, as in these invitations to repentance from the mouth of God himself. It was therefore most prudently ordered, that we should begin with Holy Scripture; and for the particular Sentences, I may say, they are the plainest and most pertinent that can be found in the whole Book of God, which though it be divine in every part, yet that care is well bestowed which selecteth such portions thereof as are suitable to the occasion: And thus the

the Reverend Composers of the *Liturgy*, like skilful Physicians, have walked in this Garden of God, which is stored with remedies of all kinds, and have gathered the choicest and most useful, different in operation, but having the same effect, *viz.* To bring us to Repentance. They have chosen many, yet they leave it to the discretion of the succeeding Physicians of Souls, to use such a Sentence every day, as may suit best with their own and their peoples hearts : which was done with great reason, both because of the various dispositions of mens minds, and also of the different temper of the same man at several times ; some are ignorant, others negligent ; some obdurate, others tender ; some are confident, others fearful ; and that which will pierce the heart of the same man to day, will not enter his skin to morrow ; that which will now abate the wound, another time neither will abate the pain, nor stop the bleeding : And it may be worth our while to take them in pieces, and see for what kind of reasons every one of them may be proper ; so that if we come (as we ought) before the Service begin, we may entertain the time with a Meditation agreeing to our present disposition, and such as may put us into the best frame for true Devotion.

The Analysis of the Sentences.

These Sentences contain	1. Support to the fearful, §. 3.	{ Psal. li. 9. Psal. cxliii. 2. Jerem. x. 24. Psal. li. 17.
	2. Comfort to the doubtful, §. 4.	{ Dan. ix. 9. Luke xv. 18, 19.
	3. Instruction to the ignorant, §. 5.	{ 1 John i. 8, 9. Ezek. xviii. 27.
	4. Admonition to the negligent, §. 6.	{ Psal. li. 3. Matth. iii. 3.
	5. Caution to the formal, §. 7.	{ Joel ii. 13.

*Of the Sentences proper for those who
Gods Anger.*

§.III. **I**F we consider how universally men have de-
ved the wrath of God, we shall find it nece-
for all to fear before him: But if we again observe
exceedingly this Fear dejects and discourageth a
der heart, it will seem necessary to apply a Cor-
Now lest such be swallowed up of over-much sor-
or hindred in their Devotions, let them meditate
on the following Sentences.

Psalm li. 9. Hide thy face from my Sins, &c.]
is holy *David* presented deeply sensible of his just
servings, and filled with holy Fear: because the
God had promised to remit the guilt of his Sin,
he declared he would not let him go unpunish-
Sam. xii. 13. 14. however he doth not run a-
way from God, but rather makes a more earnest app-
plication to him, that he will please to pass by his of-
fences and to spare him; which is here Metaphorically
expressed (1.) By *hiding his face* from his sins, that

Prov. xxviii. 17.

*Avertenti oculos à pau-
pere. Syriaca versio.*

not considering them (as
Phrase signifies) not looking
them so stedfastly as to obl-
them, or so narrowly as to

min them; for if his pure eyes behold evil, his re-
tributive hand must punish it. (2.) By blotting t
out, alluding to that Bo-
wherein God is said to note t
sins which he hath not forgiv-
now *David* prays that this *I*

Book may be crossed, and the

blotted out, so as never more to appear against h
Let us then in our fears make the same request,

SECRET

[The page contains extremely faint, illegible text, likely bleed-through from the reverse side.]

vings, without a Judgment to force us, and let hope of sparing be founded on his mercy, not our rity: We are sinners, but we may be spared for all; for if all sinners must suffer, the whole world must be condemned: *Rom. iii. 19.* It is sure God spares us, and though many that are spared are better than yet none altogether innocent, none but must be grafted with favour and mercy, and if he please to justify us so, we may escape also; however 'tis the best if we fear Gods anger, to pray the Suit may be saying in this manner:

Paraphrase.] Lord, thou chargest me with many and 'tis likely intendest to punish me for them; I need not to assert my self clear, but before thou summe'st (knowing my guilt) I pray thee [Enter not in Judgment] neither reckon strictly in justice [with thy Servant] who confess I have deserved punishment, but hope thou wilt spare me, who rely only on thy mercy, and that is my best Plea, [for in thy sight thou seest so exactly, and hatest sin so perfectly, defending his innocence [shall no man] no not the least person [living] in this sinful world be acquitted nor can any [be justified] before thee, without a pardonable allowance, which I beseech thee also shew to

Jerem. x. 24. Correct me, O Lord, but with judgment, &c.] We are to consider, that the very corrections of God are mixed with so much mercy, allayed by such a supply of inward comforts, and made tolerable by his gracious purposes in sending them, we ought not altogether to decline them; for if we feel no smart for our sin, we may more easily run to it again, *Psalms cxix. 67. Ezra ix. 13, 14.* and consequently go on in it, till we pull upon our selves eternal misery: And the poor humbled Soul,

On 2000

[illegible]

Paraphrase.] My God, since thy justice obligeth thee to punish sinners, and I have deserved so to suffer, and am so apt to go on in sin till I smother it; I do beseech thee [*Correct me*] here with temporary afflictions [*O Lord*] that thou maist spare me after, but let not this Correction be proportionable to my deserts, nor to thy displeasure; but let it be inflicted moderately [*with judgment*] and consideration of my infirmities, punish me [*not in thine anger*] thou dost thy enemies [*lest thou bring me to nothing*] so that I fall under thy hand, and survive not amended by it.

A Meditation upon Psal. li. 9. and cxliiii. 2.

*Jer. x. 24. preparatory to Prayer in the
of Gods Anger.*

O my Soul, what fearful tremblings are these seized on thee, so that the thoughts of God that have and ought to be thy greatest comfort, are now become terror and amazement! Whence is this miserable condition that thou canst behold nothing but Judgment? Father of Mercies, and Anger in the Fountain of Love? What hath provoked him that delights to spare to be so resolved to punish! Surely my sins are very many, it is not a few can incense him; and they have more than ordinary aggravations, for he is not so highly displeased with small offences; and certainly I have often committed them and long continued in them, for he begins not to frown at the first misdemeanour. Alas, the case is too apparent. My sins are both very many and exceeding great, frequently repeated and of long continuance. I have deserved mercy, and now I am likely to feel judgment. Miserable wretch that I am! I have tired out the patience of a suffering Father, and run from the embraces of a

Saviour, rejected the offers of a most indulgent Holy Spirit; so that now I fear I have stopped up the fountain of his mercy, Isa. lix. 2. and unsealed the treasures of his vengeance, Deut. xxxii. 34. And I ought rather to wonder that God could spare me so long, than why he should strike me now, since many have been cut off for fewer and lesser sins: I see I have most justly deserved to suffer the just evils, and therefore shall esteem it an incomparable favour to be only corrected with a temporal affliction, if I might be so excused: But it is a fearful thing to fall into the hands of the living God. Heb. x. 31. Therefore, O Lord, my flesh trembleth for fear of thee, and I am afraid of thy judgments, Psal. cxix. 120. yet I know no way to escape them. To deny my sins were impudence, to excuse them will be apparent hypocrisie. To be concealed is impossible, to be found intolerable; I am miserably founded: But was never any in this case before, that might receive some advice and comfort from them? Truly the Church hath here presented me with a King and Prophet both dear to God, whose fears were greater though their sins were less, and their danger not so great to mine; yet these (in the midst of their fears) considered their sins as the only cause of these evils, and accordingly they freely confessed them, bitterly lamented and exceedingly humbled themselves for them; not striving so much to avoid the punishment, as to obtain the pardon of their sins, knowing that the guilt once removed, thou wouldst either totally spare them, or gently chastise them for their sins; wherefore they rendred themselves up into thy hands, rather aggravating than extenuating their offences, and yet humbly begging their correction might be in mercy; and they found the benefit of it. Go to then, O Soul, and do thou likewise; thou hast first occasioned Gods wrath by thy breaches of his Laws, O do not increase it by distrusting his Gospel; Thou hast forsaken
him

him by Sin, run not farther by Despair; for thou runnest from his Mercy, the sooner thou wilt meet his Justice. Delay no longer, but go in before for thee; deliver up thy self before death or an unjust arrest thee; accuse thy self before thou be in, and confess thy sins freely before the Witnesses brought out against thee; pass sentence on thy self ere thou condemn thee. I cannot expect wholly to escape, will be a great favour, if I meet a Sickness in Death; losses in my Estate, instead of losing both and my Soul for ever. I will not therefore desire my Father altogether to lay aside his rod, but only gently, that I may by this smart be warned against future sins that would bring me to utter ruin: rather chastise me than disinherit me, and those shall be welcome which come in exchange for eternities. For thou who dost change thy Sword into I hope, wilt be so compassionate in thy inflictions, shall only feel what my distempered Soul needs to it, and my Flesh and Spirit can bear; not as Sins deserve, and thy Justice might exact: When will no longer hide my sins, but by a humble and Confession declare, that I hate them more than I fall into thy merciful hands, and I hope hereafter so fear to offend, that I shall be freed from these petitions of thy heavy wrath, which wisdom Give me for Jesus sake. Amen.

*Sentences proper for those who doubt of
Gods Favour.*

Not much unlike this is the case of poor
doubting Souls, who are discouraged from
on by misgiving thoughts, as if God were be-
terly irreconcilable, and hence they conclude
s to repent, because they believe the recovery
avour to be impossible, and truly so it is, if
s it so to be ; because while they look upon it
npossible they shall never
er it ^a, but it is the de- ^a *Postquam enim adem-*
Satan to make them to ^a *pt a spes est, lassus curā*
, that they might never ^a *confectus stupet.* Arnob.
t, nor attempt it : Wherefore to rescue these
uls from so dangerous a delusion, and to pre-
m to ask a pardon in faith, the Church hath
three portions of Scripture
the first, ° to shew they are ° *Psal. li. 17.*
posed to ask by their con-
the second, ° to demon- ° *Daniel ix. 9.*
od is inclined to give, not-
ading their unworthiness :
d , ° to prove by a perti- ° *Luke xv. 18, 19.*
ample they are likely to
ived , if they will venture to come.

li. 17. The sacrifices of God are a broken
3 c] Let this dejected Soul view holy *David*,
e commission of his great sin ; who being ear-
lesirous to be taken again into favour by God,
was surveying his flocks and all his substance,
i. 6, 7. to find some acceptable present to offer,
g that *nothing was too great nor too precious*

to procure a thing so excellent : But while he lay abroad he remembers, he hath something at home trembling *broken heart*, which panted in his breast, and therefore is here expressed

: Heb. *נִדְּחָה* *Fluctus*
ad scopulum *allisos*. Ita
signif. Psal. xciv. 5.

word : signifying waves dashed against a rock : this broken and contrite heart was the most acceptable offering in the world. Gods Justice in condemning and his Severity in executing the Sentence of his wrath upon his enemies, was as a *mighty Rock* against which his tears had beat so long, that his heart was almost dashed in pieces with fear, and now God shews him that its sighs and groans are pleasanter to him than the melody of the chantings of the sons of *Asaph* ; its pantings and breathings are perfumes sweeter than the cloud of incense ; its free confessions and exposing it self to shame make it an acceptable Heave-offering ; its tears a precious Drink-offering, and its flaming desires make it more excellent than whole Burnt-offerings and all the Sacrifices of the Temple. The Songs of our hearts are far more prevalent than the Oxen of our Stalls, or the fairest Calves of our Land, neither of which without contrition are respected of God, *Matth.* xv. 9. The Prayers and Tears of the sorrowful *Hannah* can fetch a greater and speedier blessing from heaven than the costly Oblations of *Elkanah* *1 Sam.* i. 13. *David* is resolv'd to offer this, for he is sure, God will not despise : which word [*not despise*] is to meet with the fears of the contrite sinner, who because he knows his own heart to be so filthy, deceitful, and vile a thing, cannot believe but God will reject it, as he did the lame and the blind, the dumb and maimed sacrifice under the Law : But he assures you that God will not despise it ; but there is more

into

intended, even that he, will accept it kindly, as when Christ said, *he will not cast them off who*

Minus dicitur & sub eo magis intelligitur: ut Johan. vi. 37. & alibi.

convertitur him; he means, he will lovingly entertain them; *for* 'tis certain, God will not only *not despise it*, but he will look upon it as the best and greatest gift, though it be from the hand of a Publican, *Luke xviii. 14.* Therefore be not disheartned, for your tears shew you this broken heart, offer that, and be assured God will embrace it lovingly, treat it tenderly, and keep it safely: Say then,

Paraphrase.] I have nothing in this world so dear to me, but I would give it freely to purchase Gods favour; but though men be thus appeased, yet he must have something he likes better, and truly [the sacrifice] most likely to be accepted [of God] who needs outward things, [are a broken spirit] which tremble at his anger, and hateth it self for its sins, and almost dashed to pieces betwixt fear and sorrow. And I hope thy grace hath given me such [a broken and a contrite heart] which I humbly offer, and though to me it seems so vile, yet [O God, thou] whose favour alone I do desire, [wilt not despise] nor reject it, but graciously accept and embrace both me and my oblation.

Dan. ix. 9. To the Lord our God belong mercies and forgivenesses, &c.] If they shall further argue against themselves, that they deny not Gods gracious nature, but that they fear their iniquities have turned his love into hatred, his mercy into fury, and his kindness into indignation. Behold in the next place a free discovery of what God is to miserable sinners. The Jews were then in captivity, had so grievously offended, that *Daniel* who much desired their restoration,

scarce

scarce knew how to plead for them, till at last he find an Argument in Gods gracious nature; *viz.* *That mercies and forgivenesses* (that is many, nay infinite mercies and forgivenesses for numberless sins) were Gods peculiar possession, a principal part of his name, *Exod. xxxiv. 6.* the chiefest of his attributes, and inseparably annexed to his essence, and therefore the sins of his creatures cannot make any change in God: Mercy in the Creatures is by communication from him, but he is the original and fountain which is never dry: To him *Daniel* confesseth they are sinners, but will not grant that therefore they ought not to hope for pardon since their evil doings could not rattle his treasures, nor rob him of his attributes, nor alter his nature, which continues the same still; and therefore there is mercy to be had. He confesses them guilty of all sorts of Sins; that is, Sins of Commission, and that even to an absolute *rebelling* against God and forsaking of him^t by Idolatry; and then also of Omission, by neglect of walking in Gods Law,

* LXX. *ἐμνήσθη*, ita
Vulg. & Vatab.

although they were taught and instructed in it; so that they deserved no mercy: But God is the fountain of mercies still, and therefore there is yet hope. Other Translations generally read not [*though*] but [*because we have sinned,*] which is but a further illustration of the same sense, *viz.* We may see and be convinced, that Mercy is Gods peculiar possession, because we have done such vile things; and yet he hath spared us on purpose that we might by our humiliation give him occasion to forgive us; and thus his pity in sparing shews his intention of restoring us, and therefore should quicken us to address to him who hath it solely in his own power.

Paraphrase.] Why should we (because we have formerly sinned) remain without hope of ever being received, since we know that [To the Lord] Jehovah, who is peculiarly [our God] as inseparably annexed to his Essence, and as his own proper possession [be-
longs mercies] infinite, [and forgivenesses] more than our sins can need: and since they are in him, we hope we shall have them, though we are unworthy; for [though we have] sinned by breaking his Laws, and [rebelled against him] by forsaking his Covenant, [neither have we] done what he commanded us, nor [obeyed the voice of the Lord our God] who charged us by his Servants [to walk in his Laws] and tread in that plain and pleasant path [which he set before us] though all this be true, we do repent of it, but will not despair, because God can yet restore us.

Luke xv. 18, 19. I will arise and go to my Father, &c.] To enforce both the former, and encourage these humbled Souls whose desires are too big for their faith, here is a lively example of one, *Luke xv 18, 19.* whose condition was as miserable, his faults as great, and his reception as unlikely as yours can be, and yet he comes and speeds, that you may take encouragement from him and do likewise. The instance is that of the Prodigal Son, who had voluntarily forsaken his Fathers house, and carried away his full portion, which he wasted and consumed in all manner of riot and excess, never thinking of nor regarding his Father all the time of his madness, till extreme want had restored him to the use of his reason and put him into his wits again. and then he blames himself for lying still in his sin which is (*lapsus anime*) the fall of the

^a Ver. 17. εἰς τὸ αὐτὸν ἔλθων, ad seipsum rediens. Omnes insipientes igitur insaniunt. Tusc. quæst. l. 3.

Soul.

Soul, resolving to arise by repentance, or *in his sorrow* (which is exprest by sitting on the ground, *Isa. iii. 26.* in which posture he sees he may remain disconsolate for ever, and be no nearer to his Fathers house wherefore he resolves to take courage and arise, and shaking off his ineffective grief to repent and return home : His Father had not called him, nor had he any assurance he should be received ; only he knew he fate still he must starve, and if he were repulsed he could suffer no more : He comes not to make an Apology, but to bring an Accusation against himself he hoped indeed that his offence could not untie the bands of that dear relation, and therefore calls his *Father*, but confesseth he had forfeited the title of Son and not only broken the Law of Nature, but of Hea-

** Caelum pro Deo ponitur quoniam est ejus habitaculum. Elias Tisb. Psal. lxxiii. 9.*

ven *, who expressly required this obedience : He could have wished a return to his Fathers Table, but that were presumptuous

to expect, only he hopes he will not see him starve and if he be set with the meanest Servants, they have bread enough. But the Father is readier to hear the Son to desire, and what his unworthiness makes him ashamed to ask, his Fathers bounty made him willing to bestow : and he that scarce hoped to be admitted a Servant, is once more owned as a dear Son. This he found, and so shall they that follow his example.

Paraphrase] Why do I sit still in my sin, vainly moaning my folly while I am like to starve ; surely, I will take courage, and [I will arise] by repentance [and go] by faith with prayer and supplication [to my Father,] who can relieve me and perhaps may have pity on me. And to move his bowels toward me

as soon as I see him, I will fall down [and will say unto him, Father] who didst beget me that am now so wretched, I here confess that [I have sinned] by my ungodly courses, [against heaven] and the God that dwells there [and before thee] being so ungrateful for all thy Love, that I justly deserve to be disowned, and left in my misery, for I have forsited my relation [and am no more worthy to be called thy Son] yet I hope thou wilt not let me perish, who feedest thy meanest Servants.

A Meditation upon Psal. li. 17. Dan. ix. 9. and Luke xv. 18, 19. preparatory to Prayer, when we doubt of the Favour of God to us.

He that hath a considerable Request to make to a earthly King, must not approach without a Present in his hand; but my Request is to the King of Kings, to whom I have been disobedient, false to his Government, refractory to his Summons, and ingratul for his former Favours: And what can I offer to him that needs nothing? What can I give to him, whose both my self and all I have are? His favour indeed is so sweet, so desirable and so universal a comprehension of all happiness that I could freely give all I have or may procure for the purchase of it: but the whole world is vanity to him, neither can such trifles blind his eyes or bind his hands; buy his mercy to the unworthy, or avert his justice from the sinner. I could methinks expose my Body to the sharpest torments, my Soul to the heaviest sorrows, and my Life to the cruellest tyrant, and would account it a happy purchase if I were sure of his everlasting mercy afterwards; but it cost more to redeem a Soul, I can give nothing but it is his already, and I can suffer nothing but what I have deserved.

What then? O where shall I have a peace-offering which may not be despised! I am told nothing is more acceptable than a broken Heart; 'tis strange! Can an heart polluted with the guilt, and enslaved to the power of sin, slow to begin and unable to perform any good; but vigorous to desire, and unwearied to pursue all evil? Can a heart shaken with fears, torn in pieces with sorrow, and even a terror to it self, miserable and poor, blind and naked? Can this heart be a fit sacrifice for so glorious and all-seeing, so holy and pure a God, can he like that which I abhor? Alas, it cannot be! but let me recall that hasty word; for he hath said it, who best knows what will please himself, and if he value it, it is worthy, for the true worth of any thing is to be judged by his estimation of it: Who knows but such a broken heart may be a greater evidence of his power and mercy, a fitter instrument of his praise and glory, a plainer table to describe his grace, and draw his image on than any other? Such a heart I have, and if this serve, I am happy, I will give it freely to thee, O Lord, who despisest not the meanest gift if there be sincerity in the giver. It was broken before with fear but it will now be dissolv'd with love, I am ashamed it is no better, but thy mercy is the greater in accepting it, and it will become better by being thine. O how am I filled with admiration at the freeness and fulness of thy mercies in comparison of which the greatest humane compassion seems cruelty; I dare proclaim to all, that in thee are all the mercies of the world united, and thou art mercy itself in the highest degree. if my disobedience and negligence contempt and ingratitude could have separated thee from thy mercy, I had now met thee in fury taking vengeance without pity, for I have seemed to live as if I had designed to dare thee to turn away thy self from me, and to try thy utmost patience, the least part of which baseness would have turned my best friends in the world against

me; but behold the mercy of my God continues still! O let me have the shame of an ingrateful sinner, and let thy name have the glory of an inexpressible pity, even to those who are almost ashamed to ask pardon, yea let me to whom thou hast shewed such compassion, have the honour to be an instance of thy goodness to all the world: And have I such a Father? Why then do I lie still, with this load of guilt upon my soul, and this heavy burden of sorrow upon my Spirit? What do I get by these vain complaints, but waste my time and double my misery by sad reflections? I can neither have help from my self nor any creature, but from my Father alone, to whom mercies are as proper as misery is to me, and if I through fear or sorrow sit still here and starve, I shew not so much pity to my self as he would have for me, if he saw my great distress. Wherefore I will arise and go to him, though I think I shall scarce have the face to ask more, since I spent the last so ill: I shall be ashamed to tell him how base I have been: but as I was not ashamed when I did evil, so I must have shame when I suffer the desert of it: I will go bathed in tears, blushing for shame, accusing my self, and relying on the bowels of a Father, will beg only so much mercy as will banish despair, and give me some little hope, and if I may have this I will be content, though I be not entertained with assurance and certain expectations, for the least favourable look is more than I have deserved: Yet behold upon the first sight of the returning Prodigal, who came unsent for, driven home by his own miseries, his tender Father runs to meet him, takes the words out of his mouth, and receives him with all the demonstrations of love and the caresses of a dear affection: And is my God less merciful? he who hath invited me so often and promised me so largely? I have done ill to stay so long, but I will go now high in my desires, low in my expectations, sorrowing for my offence, and begging his mercy, and I

hope though I carry no Merits of my own to his Justice, yet I carry misery enough to make his bowels of Compassion yern upon me, and then I cannot perish. Amen.

Thus we see the Church hath shewed her care of these contrite ones in selecting the most and choicest of these Sentences for them, who are the best though the least part of the people, and though such are *vile in their own eyes*⁷, yet they are dear to God, highly valued by all good people and tenderly indulged by the Church, who wishes there were more of this blessed temper.

⁷ Psalm xv. 14. Old Translat. Chald. Par. *Viles præ oculis suis.*

Of the Sentences proper for the Ignorant.

§.V. **T**HE next sort of men who come to pray, are involved in gross Ignorance and such are inapprehensive of their guilt and unacquainted with their danger, who know neither what to ask, nor of whom, nor why; So that these had need be instructed before they begin to pray, or otherwise though they come out of custom, yet they will offer nothing but the sacrifice of fools, in regard they either think they *have no sin*, or else suppose a very slight repentance will obtain their pardon, but here is a remedy for both these mistakes.

¹ John i. 8, 9. *If we say that we have no sin, &c.]* Those who do not see their sins do need that spiritual eye-salve, *Revel. iii. 18.* Because they cannot be cured till they know themselves to be sick², if they do not discern that they are sinners, they will account it a reproach to be reputed such, and return the summons

⁷ *Quibusdam ægris gratulatio fit cum seipfos ægros esse senserant. Sen. Ep. 6.*

of

of God, the exhortation of his Ministers, and the charity of their Reprovers with scorn or anger. There were of old some Hereticks so impudent as to say positively they had no sin ^a: So did the followers of *Valentinus*, *Marcion* and *Basilides*, and others who denied that any wickedness was a sin in them, and some in our days have come too near them; yet many who hate such gross opinions, and will not say so with their mouths, yet through ignorance or pride say so in their heart ^b, which is a language that God understands, and therefore in Scripture to *think* and to *say* are sometimes the same: But the Apostle declares that if *we* Christians, even the best of us should either *say* or *think* so, it is a great error, and both false in it self, and dangerous to him that believes it ^c. The Scripture frequently and plainly tells us we are

^a Epiphanius in Hæres. Valent. l. i. tom. 2. & Marcion. l. i. tom. 3. Ὅς ἡτοι ἐχόντων ἐξουσίαν, καὶ τὸ ἀμάρταν — διὰ τὴν ἡμετέραν ἐκλογὴν. Clem. Alex. Strom. 3.

^b Ἡ γενομένη τὴν διδασκίαν πολλὰκις ἀπὸ ῥημάτων δεικνύει. Phil. xxx. 6. Isa. xlvii. 10. Adrian. Isagoge.

^c Eccles. vii. 20. Μηδὲ ὅπουσιν ἀμάρτανειν ἑαυτοὺς. Beza. Procopius.

our faults, we are here assured that two of Gods Attributes will be of our side : First his Truth will then oblige him to forgive us because he hath promised it, *Prov. xxviii. 13.* and if any relying on that promise, do come in and accuse himself, Gods truth will engage him to pardon him, and perform that, now it is promised, which none could have expected, if there had not been a promise for it. Secondly, his *Justice or Righteousness* will also plead for us ; becaule Justice being satisfied by Christs Death , desires no further vengeance on the penitent sinner, but grants a pardon as the just desert of Christs merits ; or in the Hebrew notion of Justice and Righteousness who put it for Charity and Mercy . *He is just*

* *Dan. iv. 24. Prov. x. 2.*

Math. vi. 1. vide Grot.

• *Hammond. in loc.*

may here signifie the goodness and kindness of God , which is the foundation of our hopes , when

- we do confess, and through his mercy we may not only obtain forgiveness of the guilt, but may be cleansed from the filth of our sins also : From all which it appears that he is a fool , who out of laziness, shame or fear doth dissemble or deny his sins, for he is not only deceived, but undone for ever by it, whenas by an humble and hearty acknowledgment of them, Gods truth and mercy would have been his Advocates, and have procured pardon and peace for him.

Paraphrase] The Scripture declares and our own conscience beareth witness that we all have sinned, so that [*If we say*] out of pride or ignorance, or do but think in our hearts [*that we have no sin*] to confess or repent of, thinking to be excused the sooner before God, because we do not or will not condemn our own ways, [*we deserve*] not God (who sees all things) but [*our selves*] for we lose our pardon by standing on our *innocence* [*and the truth is not in us,*] because we speak *falsely to the Almighty's face.* They

They therefore that conceal their wickedness, God will discover it and condemn them for it, [But if we] having observed our selves guilty deal ingeniously, and confess our sins] with hatred, shame and sorrow. He hath promised to give us a pardon, and we may trust his word, for [he is faithful] and since Christ hath offered the vengeance due to such, God is righteous and just,] so that he will not exact the forfeiture of us, but be ready [to forgive us] the punishment due to [our sins, and to cleanse us from] the stains [all iniquities] which we had committed.

Ezek. xviii. 27. *When the wicked man turneth away from his, &c.*] If the ignorant man do discern any of his sins, yet he is apt to think there is no difficulty to obtain a pardon, if he but acknowledge them and cry for mercy for them: before such the Church lays this law, wherein they may see, that their souls shall not be delivered from death when they confess, but when they turn from their sins, and till then they have not repented: For to *repent* implies a disapproving of what we have done, so as to do it no more; a change of the mind and actions also;

when we no longer continue to do that which we grieve that ever we did, and this is here plainly bewared to be the condition on which our sins may be forgiven, viz. if first we *cease to do evil*; secondly, *learn to do well*; and surely he that confesseth himself to be in a wrong way and grieves for it, will both leave the

path he is in, and labour to find out the right: so must the wicked man, or otherwise he doth in vain expect

Metanoia, est ut qui errorem suum pristinum intelligit — ab insania se reciperet, — & id maxime caveret, ne in eodem laqueos iterum inducatur. Laët. Inst. l. 6. Munster Heb. חשיבה Matth. iii. 2. h.c. Facite vitæ conversionem.

& Isai. i. 16, 17.

expect a pardon from God, who will not so fault to him, that intends to commit more mercy become the support of iniquity, and needs the encouragement to the breach of it. And if it seem difficult, that you must forsake and do the contrary good before you can be you must consider, the benefit of it is the souls alive, this will preserve you from a death (the least of which is worse than bod a dying in sin, and a dying for sin : First,

^h *Impii etiam si videantur vivere, miseriore tamen sunt omnibus mortuis, carnem suam sicut tumulum circumferentes, cui infelicem infoderunt animam, — quæ intra humum volvitur, & terrenæ avaritiæ cupiditatibus ceterisque vitiis includitur, ut gratiæ celestis auram spirare non possunt.* Ambros. de Cain & Ab. Ephes. ii. 1. 1 Tim. v. 6.

you go on to practise t you are really dead ^h th have a name to live, be (so long) have no sense good, nor motion toward any union with God, v parture from the soul of is as real a death to the (is to the body to have separated from it. Sec forsaking your sins, Go moved to pardon you you may not die eternall as the wicked man tha

his sins, first God forsakes his soul, and then forsakes his body, and his eternal misery ⁱ, whe lives only to feel torment ver more to enjoy any go

Turn ye then out of that evil way that lead these deaths, and your souls shall live in glo

Paraphrase.] Though I might easily and venge my self on the sinner for all his old trans yet through my Son Christ Jesus, I do here [~~when~~ the wicked man] who is walking in

of death, not only confesseth his fault, but also [turneth away] from these paths, and being really grieved for what is past abstaineth [from his wickedness] and never more practiseth those sins [that he hath] formerly with so much delight [committed,] if this wicked man, I say, amend his life [and doth that which is law-
ful] and allowed by my word, so that his ways be good [and right] in my eyes, I will forgive and set him free, so that though impenitent sinners are dead in sin here, and die eternally for it hereafter, [he shall save his soul alive] and attain everlasting glory.

Meditation upon 1 John i. 8, 9. and Ezek. xviii. 27. preparatory to Prayer, for the instruction of the ignorant and mistaken.

Is it possible I should be all this while deluded so grossly, to imagin my eyes open, my way direct, and full of light, when indeed my eyes are shut, my feet are wrong, and my mind is overspread with the Egyptian darkness of a stupid ignorance? Thy word (O Lord) is a light to my feet, not only to shew me which is the right way, but to let me know when I am in the wrong. But I have given up myself to false guides, who lest I should enquire after the right way would never acquaint me I was wandring from it; had I followed them, still I had stumbled on the threshold of Hell while I expected to arrive at the gates of Heaven. O blessed be thy name, I now see I have been straying from thee the fountain of all true happiness, and have been in vain seeking content where it is not to be found, till the disappointment now drives me to seek it where it is: Had I not been a stranger to my own heart, I had not been so far out of the right way. But I have supposed my self clear, only because I never considered wherein I

was guilty, and have flattered my self with the pleasing thoughts of my own innocence, so that I have been as secure, as if I really had been guiltless. I have been glad to spare my self the labour of a farther enquiry, most foolishly accounting this a peace which was no other but want of a sense of my real danger. I find my chief design hath been to seem good, and persuade my self I was so, that I might be more quiet in the ways of evil, and might neither be accused by my own conscience, nor alarmed by thy dreadful threatenings, which I supposed did not belong to me. But alas, how miserable would the end of this self-deceit have been; for thou, O my God, didst see, and would have condemned me for all my blasphemous and repining thoughts against thee, my malicious and envious thoughts against my neighbour; thou heardest all those false and slanderous, vain and filthy words I uttered with my mouth; those deceitful and unjust, cruel and uncharitable words which I committed with my hands thou sawest; yea all that formality and hypocrisie, ambition and pride, love and covetousness that lay in the secret corners of my heart was apparent in thy sight; and what did it avail me to see them? Thy vengeance would have come as certain and more terribly, because it was not expected. It is now strange I should never see this vast heap before; but for I have wilfully shut my eyes, lest I should discern them, which I was loth to believe and unwilling to amend: now I see my iniquities by thy mercy, and I believe I have offended thee as much by my hypocrisie in concealing them, as by my disobedience in committing them. Therefore now I will ingenuously confess them, because the graciousness of thy nature, the truth of thy promises, and the satisfaction of the Lord Jesus, are sufficient to procure pardon for me who dare so far trust to thy mercy, as to become my own accuser. Yet, my God since thou hast so graciously convinced me of the evil and danger of those

Of the Sentences proper for the Negligent.

§.VI. **A** Nother sort of men there are, who know it to be their Duty to Repent, and yet from day to day neglect it, and have more need to be excited than instructed, in order whereunto here is provision made (1.) of a cogent Example, (2.) of a strict Command, to put them upon the practice of this necessary Grace.

Psalm li. 3. I acknowledge my transgression, and my sin, &c.] Such who are great yet careless sinners may well blush to behold one who had been no common offender, but being once surprised in a deplorable instance, never gives over thinking upon it with shame and sorrow, whereas they that are more guilty never concern themselves. The rest of *David's* life was a converse with God, and a strict observance of his will; and if the Jewish conceit of good deeds being weighed over against the evil might be allowed

* *Vita anterior simul cum delicto in estimationem venit, & quæ major pars vitæ atq; ingenii stetit, eâ judicandum de homine.* *Afin.* *Pollio de Perfis.*

or if after the manner of the *Phariseans**, his former life had been considered with his present transgression, surely he might have been excused; but he never attempts to hide this one sin in a croud of holy actions, nor goes about to extenuate it, because it was the first, or but one, or not great in comparison of others, but confesseth it to be very hainous, continually laying it open not only before God, but before himself; that he might recollect with grief and sorrow, the guilt and filth of it, the baseness of the act and the danger of the event, and fully discover the vileness and horridness thereof. It seems he was not without dreadful
appe-

ension of Gods anger, for we fix our eye on
we fear, and cannot get that out of our minds
loth affright us, but it is continually before us.

doth this reproach our negligence who are
of many and great wickednesses, and have no
ions to set over against them, and yet we ci-
t them behind our backs, and forget our dan-
er if we do sometimes look over them, we do
ly and are glad of any occasion to divert us :
tain God sees them, and will one day set them
, and master them up a-
s', unless by looking on
ow we learn to abhor and
of them ; for then God of
cy will for ever hide his eyes from them.

**Psal. l. 21. וְאֶשְׁכֶּנֶה
tanquam acies armato-
rum disponam.**

phrased.] Let others be unconcerned when they
I must and will publish my baseness in offend-
: my heavenly Father : Lord [**I acknowledge**]
ad heart [**my transgression**] of thy most holy
this and other wilful acts of wickedness, by
[I know I have so justly deserved thy wrath,
eye and mind are fixed on what I have done
y sin] haunts me continually, gives my con-
no rest, because it [**is ever before me**] and I
forget it, or cease to fear, till thou hast par-
t.

b.iii.3. Repent for the kingdom of heaven,&c.]
hame of such an example make no impression,
it strict and positive summons from God to all
rld to repent, which was proclaimed first by
binger St. *John* in the Wilderness, to those
ne to him thither, and after it was publish-
he Lord Jesus himself in Towns and Cities,
hose that he met with there ; this was his

first

▪ Matth. iv. 17.
 Μετανοια & φιλοσοφίας
 δεχθ. Hierocles.

first Sermon ^m, and is our first Lesson in Christs School ; to be learned not by some particular but by all that will be his Disciples : He speaks to all and to every particular man, *Repent ye* ; for he knows this Duty necessary for every one : if any say he will not, he despiseth his authority ; if he plead he cannot, he impeacheth his wisdom ; and if he alledge he cannot yet, it seems he dare live in a wilful neglect of his commands. *Tertullian* thinks we ought not to

▪ *Neque enim quia bonum est auscultare debemus, sed quia Deus praeceperit, & ad exhibitionem obsequii prior est auctoritas imperantis, quam utilitas servientis.* Lib. de Poenit.

quire what need or what good there is of Repentance ^m, because the commands of God (by whose favour we hope for eternal happiness) are to have weight with us without any appendent reason ; but here we have a reason of precept added, to shew us he

joins not this so much to shew his Authority, as because it is necessary for us, and because our interest requires it, viz. because the Kingdom of Heaven or God (which is all one, *ant. pag. 14.*) is at hand ; this is either the Kingdom of Grace, as it is sometimes spoken in Scripture, *Matth. xiii. 24.* And when this is spoken by our Saviour he meant it in this sense, that the time being now approaching wherein the Messiah and Saviour of the world, was to set up a spiritual kingdom in the hearts of men, it was necessary for all that desired to become his subjects, to renounce those lusts to which they had been enslaved, and prepare his way by repentance or else they must remain slaves to Death and Hell still : And this reason urges us now as strongly as ever, because our Lord Jesus do every day now by his word, and Embassadors proclaim liberty to us, and offers to become our King

that in most of our hearts Sin hath usurped his throne, which we must first exclude by Repentance, or else we know that we love the slavery of Satan better than the liberty of the Sons of God, and will not have Christ reign over us. 'Tis true he may for a while conquer at this affront; yet secondly, remember there is a Kingdom of Heaven at hand, even the Kingdom of Glory, which is sometimes called the Kingdom of Heaven, 1 Cor. vi. 9. and 2 Thess. i. 5. wherein all that have rejected Christ for their King shall be utterly destroyed, Luke xix. 27. and condemned to unspeakable and endless torments. Let this fill such lazy persons with fear, because for any thing they know, the day of all is near, however 'tis secret to prevent death, and will be so sudden when it doth come, that it will surprise us we can never repent again; and if the world should last ten thousand years more it is nothing to us, for this Kingdom of Heaven begins with us, when we leave this world by death, and therefore who knows how near the Kingdom of Heaven may be unto us?

[Paraphrase.] You who have committed many sins, do still go on in them, and so are neither capable of that grace which is offered you here, nor fit to appear in that judgment which must pass upon you hereafter; I charge you all [Repent ye] of all your wickednesses, confess them seriously, and forsake them speedily, [for the kingdom] of Jesus Christ the eternal Son of the God [of heaven] is now to be set up in the hearts of all true penitents, and they who receive this grace, their death is not far off and the kingdom of glory [is at hand,] and will surprise them in trifling intentions to their utter ruine.

*A Meditation upon Psal. li. 3. and Matth. iii. 3.
preparatory to Prayer for the quickening of
such as neglect Repentance.*

It had been well for my Soul, if all this while my safety had been equal to my confidence, for none ever thought themselves more secure, though there was no other ground for it but only because I was resolved not to take the pains to behold my danger. I have multiplied my transgressions and lived in sins unamended, yea unrepented of; and therefore have had the drawn sword of the divine vengeance hanging over my guilty head by the slender thred of my uncertain life, which every thing could snap asunder: Yet I have wilfully shut my eyes, chusing rather to feel the eternal smart of it, than to behold the dreadful sight, which would long since have terrified me into amendment, and snatched me from under the approaching ruin; what prodigious folly hath seized on me! What stupid laziness hath benumbed me! Are the pains of escaping greater than the pain of suffering? Or is the blow be lighter because I resolve neither to see it nor avoid it? Awake, my Soul, awake, while there is possibility to prevent thy ruin. Thy sins are so numerous and so heinous, that thou canst not be ignorant of them; the threatenings of Gods wrath are so plain and positive that thou maist see they aim at thee; thy conscience cries so loud, that thou canst not but hear it; and Gods Holy Spirit pleads so powerfully, that thou must take as much pains to exclude these Friends, as would serve to turn thy Enemies: Surely God gave me not wit and understanding to make a plausible cover for the eyes of my conscience, or to contrive bulwarks of excuses to entrench sins in safety, and yet I unhappy wretch have been in

longer, since 'tis certain thy Kingdom shall come, but uncertain how soon either Death shall arrest me, or Judgment surprize me in such delays, I have cause to bleſs thee that neither of theſe have happened yet unto me, though I have excluded thee out of my heart, and entertained my ſins there: Yet, Lord, thou calleſt ſtill, and now I am making what haſt I can; O remember not how long I have ſtayed, but conſider how little time I have left, and by the help of thy grace make my work ſhort and eaſie, proportionable to my time and ſtrength: I confeſs I knew before, but I never conſidered till now, and now I dare not ſtay; but through thy help I come, O do not caſt me off for thy mercies ſake. Amen.

Of the Sentence proper for the Formal.

§.VII. **J**oel ii. 13. Rent your hearts and not your garments, &c.]

Laſtly, if any by daily uſe of theſe Offices begin to grow careleſs, and to reſt in the outward ceremony and cuſtomary obſervance of this Confefſion, we do here preſent them with the ſummons which God ſent to his people, who in their diſtreſſes were ready enough at all the external rites of mourning, covering their head or ſprinkling it with aſhes, wearing of ſackcloth, or tearing their uſual

o Job ii. 12. *Externæ omnia luctus ſigna que peſſimis facile exprimi poſſunt.* Codur. in loc.

garments, ſighing and ſitting on the ground like Job's Friends °, yet all this in Gods ſight was eſteemed but hypocrifiſie, without that which theſe ſigns were to re- preſent, viz. a rent heart and a broken ſpirit, of which David ſpeaks before. The renting of the Mantle was an Emblem of a Heart torn with ſorrow, and was one of the higheſt expreſſions of a mighty grief, and

and therefore renting the garment was ordered by the Jewish Doctors never to be used but upon the death of a Father, Master, Prince or Judge, or in a common calamity of Fire or Sword, or upon the commission of the most hainous crimes, blasphemy, burning the Law or the Sanctuary ^p, and

yet this is not sufficient; for if it ^{p Drusius in Job ii. 12.} be separated from a true repentance, it is but like the punishment of the *Persian Nobles*, whose cloaks of silk were torn, their ornaments ruffled, and hair disordered by the Executioner, but their bodies untouched. It would be rather acceptable to God to omit the Ceremony, and perform the thing signified; because that is the principal, this the accessory. Rent therefore your hearts [*and not*, i.e.] rather than your garments, be principally concerned about this ^q. Though God

doth not wholly reject the Ceremony neither, and [*not your garments*] may signify not only your garments ^r, which is not rejected

when it is accompanied with true repentance ^r; think not then to please God by a sorrow that goes

no nearer to you than the borders of your garment, it must pierce the flesh, nay the heart before you will feel the evil of your ways so far

as to amend them ^r and turn to God, which is the next part of our Duty; and to encourage us to it, the Prophet repeats all those Attributes of mercy which

God is described by, *Exod. xxxiv. 6.* leaving out all that was terrible, lest any should pretend discouragement from those terrors and stay away. Methinks

^q Matth. xii. 7. ex Hof. vi. 6. LXX. *Εὐσεβίου ἡ συνίσταται. Drusius, *Potius quam sacrificium.*

^r Gen. xxxii. 28.

^r Ezra ix. 3.

^r *Nemo enim se adsuecit ad vitandum & ex animo evellendum id quod ei non est molestum. Plutarch.*

a greater sorrow than Ceremony can express, becomes us who have offended a God [*gracious*] that is so apt and ready to do us good, [*merciful*,] viz. so full of compassion and pity when we are in misery: A God [*slow to anger*] not easily provoked [*of great kindness*] even to those who have offended, being willing to be reconciled and inclinable to forgive, and one [*that repents him of the evil*] which we deserve, and which he

¶ Quinque volent decretum durum; Pœnitentia, Precatio, Electio, Mutatio & Opera bona. Druf. ex RR. in Jonam.

once resolved to bring upon us, not out of any change in himself, but because we change: God always resolved to punish the obstinate and spare the penitent, wherefore when the obstinate doth repent, no former decree can oblige

him to punish him, nay he is glad of this opportunity to lay by his anger. Who can think he hath ingratiously sinned against such a God, and not have his heart rent with sorrow? And who can behold such a Father, and not run to him with shame for his disobedience, and longing desires, nay firm persuasions to be accepted.

Paraphrase.] When you seek to God for pardon, be chiefly careful to [*rent your heart*] with a sense of your sin and the fear of Gods displeasure, till you be truly humbled [*and not*] only resting in the outward ceremony of renting [*your garments,*] for the main thing is to amend your lives [*and turn to the Lord*] in your ways, whom you call [*your God*] with your lips, and then doubt not but you may be received [*for he is gracious*] even ready to do good to those that need it, [*and merciful*] to pity all that are in misery, and to forgive their offences; he is [*slow to anger,*] even most unwilling to punish, waiting for *because he is desirous to be reconciled,* [*and of great kindness*]

kindness,] nay when he hath resolved to punish, he is more desirous to spare [and repenteth him of the evil] he purposed to inflict, when we repent of the evil which we have done.

A Meditation upon Joel ii. 13. preparatory to Prayer for such as are apt to rest in the outward part.

O my Soul, thou art surely seized with a strange Distemper, which resists the efficacy of the choicest Remedies ! The Plaster which cures others doth not avail me : I confess my offences every day upon my bended knees, and yet my faith is weak my hopes of pardon wavering, my sense of Gods love very small ; so that I am almost tempted to live like those who are unconcerned whether they sin or no, because I find no benefit by all my humiliations : And this temptation had prevailed, if I had not seen that (since others receive advantage from these means) the fault is in me and not in them, nor in the God I serve ; he cannot deny his promises, falsifie his word, nor reject those when they come, who came upon his courteous invitation : O where then is this accursed thing, that restrains Gods mercy, blasts my endeavours, and puts me upon injurious thoughts against heaven, and Atheistical resolutions of totally neglecting these holy things. The matter of my Duty is good, for God commands it ; the benefit is great, for many have found it : But is it done in a right manner ? The failing may be there. Alas, I have been careful to kneel reverently, look sadly, sigh grievously, and tell the Almighty the story of my sinful life with *tears becoming a Penitent : But this comes far short what God requires, even a broken spirit and a contrite heart ; for I have been so concerned to seem sorrowful,*

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that

that I have not endeavoured really to be so. O my God, thou that searchest the heart, thou hast seen my heart untouched in the midst of these pretences: I have not been smitten with a sense of the odiousness of my sins to thee, nor their danger to me, and therefore I have not fully renounced them, nor yet absolutely returned to thee and thy ways; and therefore thou hast not blessed my Confessions, which have rather been looked upon by me, as an indulgence to go on (since my former offences were so easily pardoned) than an engagement to forsake my iniquities: But now I see my vileness in making so slight addresses for so great a favour. I discern my Folly to cheat my self of a considerable blessing, and my Sloth to slip so many fair opportunities: By my deceitful behaviour before thee, O Lord, I have deceived my self; I am hugely ashamed that having offended so dear a Father, I have not been more really concerned, and having so gracious a God to turn to, I am yet so far distant from him. If I want Pardon or Peace, the blame must lie upon my own negligence, for thou art apt to give, and ready to forgive; long before thou punishest Sinners, but soon intreated to receive Penitents, and do most joyfully lay aside thy resolutions of judgment, when we perform our purposes of amendment. O my Soul, will not this real goodness of thy God shame thy Hypocrisie? Wilt it not pierce thy heart, to see whom thou hast offended, and thaw thy hopes, to behold whom thou art turning unto? His Holiness is mixed with Long-suffering, his Justice with Mercy, his Decrees alayed with Limitations: And is it fit to approach him without Love or Fear, Hopes or Desires, Gratitude or Admiration? Or is the forgiveness so mean a favour, that it deserves no more hearty applications? Sure enough my Hypocrisie hath kindred my Pardon, wherefore

fore I begin to detest it, and hereafter I will look more to the dispositions of my Heart, than the posture of my Body : I will set him before me whose Love I have abused, and whose Patience I have tired ; who is so gracious to spare me, and so willing to be reconciled to me a most ungrateful Wretch ; that so when I come to him, I may have my Eyes filled with Tears, my Cheeks with Blushes, and my Heart with Sorrow. I will remember who I am that go, that I may be humble ; what I go for, that I may be earnest ; and who I go to, that I may be full of Faith and Hope : So shall my Addresses not be in vain, but all these gracious Attributes shall be made good to me. Amen.

SECTION II.

Of the Exhortation after the Sentences.

§. I. **T**O these Sentences of Gods Word, the Church hath annexed a pertinent Exhortation, lest any should not sufficiently understand these places, or not carefully practise what they know to be required by them: The words of Scripture are first laid down, to shew we impose not this Duty of Confession upon you, but that God requires it; and then the Minister proceeds to the pious Exhortation deduced from them; that so what God commands may be rightly understood, particularly applied, and duly practised by all people; And that no man can plead ignorance or forgetfulness, to excuse him from this necessary Duty, we are directed in the following words most plainly how to perform it.

[illegible]

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A Practical Discourse on the Exhortat

§III. **D**EARLY beloved Brethren,] The Min-
gins with this affectionate and ce-
salutation, after the example of *S. Paul*, *S. Pe*
S. John. who frequently begin their Exhorta-
this language, the better to engage attention
which cause it is used here, nor is it an idle C-
ment, but a significant indication from whence
admonition proceeds, viz. from Love. For
loves the souls of his people, and hears what C-
pects from them, and sees the danger of their
cannot in pity suffer them to go on and perish
out warning or instruction; and the People
we have no ends of our own, but are eng-
love to become their Monitors, as they are ou-
beloved Brethren: Wherefore the admonitions
nisters should ever be accepted as the effects of
true affection; yet it proves (too often) others
Flatterers and Dissemblers that will extenuate
nive at our faults, are usually listed among our F-
but those who discover our danger, reprove
ces, and advise us to amend, these we hate a-
did *Micah*: For men are so foolish or un-
as not to distinguish between the reproaches
enemy and the reproofs of a friend. It is true
we have done evil, there is some disgrace in be-
the management and design are
directly contrary *. Now if any
reproof proceed from kindness,
surely it must be this which comes
from him that is your spiritual
er, yet salutes you as Bre-
, and reckons himself under

* *Probra tan-
quam inimicu*
ὁ μὲν ἐχθρὸς ἐ-
ὁ δὲ φίλος ἐ-
Clem. Alex.
l. 1. c. 9.

the same Obligation, and toucheth your Offences with such tenderness, only his Master hath charged, that he shall reprove you, and *not bate you in heart*, *Levit. xix. 17.* For the neglect of this Duty would argue he did not to see you perish.

IV. **The Scripture moveth us in sundry places,** we may easily foresee if the Minister did only by his Authority command us to repent, his words would prevail but little upon many; some might deny their guilt, many despise the summons, and others would think to avoid by recrimination: Wherefore the Minister comes armed with the Sword of the Spirit, the Word of God; that as the Prophets of the Old Testament came with *Verbum Jehovæ*, the Word of the Lord, so might also the Priests of the New. And though the person may be contemptible, yet it is the voice of God which you hear from him, and whoever be the proclaimer, *where the word of a King is, there is power*, *Eccles. viii. 4.* who dare disobey when the King of Heaven commands? He that knows the hearts of all, and commands all men every where to repent, not only in the places now read, but in *many other places* even throughout the whole Scripture: And miserable will their case be, who refuse so many, so plain, and so earnest calls from such a God: We Ministers are exhorted as well as you, and we intend to joyn with you, and if we request you to joyn with us, it is in obedience to the Commission we have from the King of Heaven, and he that *refuseth, refuseth not Man, but God*, and that Word of God which now moves you so frequently to repent, shall be produced against you to condemn you, if you obey it not.

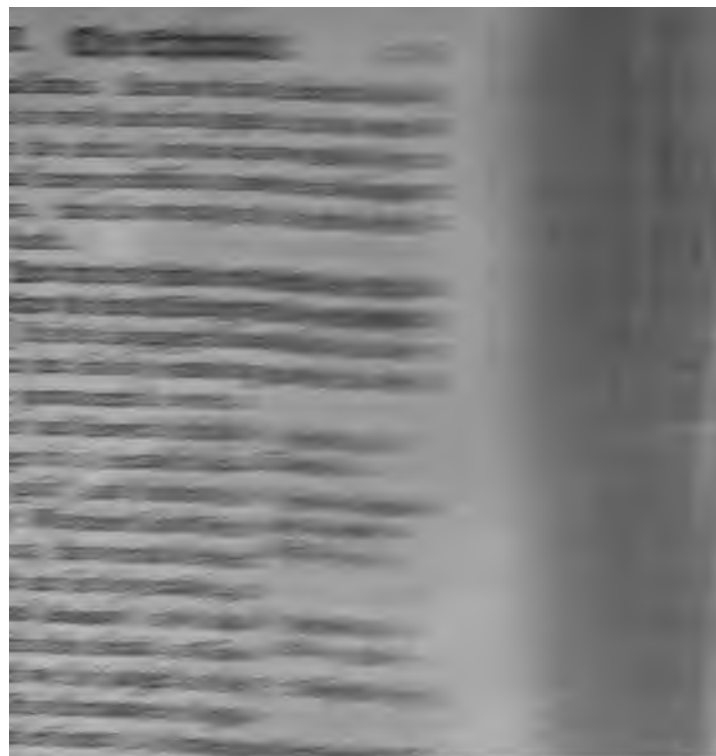
^b *Isai. i. 16, 17. c. lv. 7.*
Lament. iii. 40, 41.
Acts ii. 38. c. xvii. 30.

§.5. To acknowledge and confess our sins and wickedness] We need not here be in the difference between these words, though *acknowledge*] seems to signify the granting so laid to our charge; as *David* upon *Nathan's* censure said *I have sinned*, 2 Sam.xii.13. and *confess*] may import a voluntary act when, no man setteth us, which indeed is the more acceptable and annuous; but it were well if we would but acknowledge our offences; for God in his Word, Ministers, and by our own consciences doth impute as guilty, and he that soonest owns the truth of, shall most easily find mercy. But it may be more material to take notice of the Epithet to our sins, [*manifold*] which is borrowed from v. v.12. and may denote the variety of our transgressions, like *Joseph's* Coat of many colors; for clothed with the redness of Anger, the pale Malice, the yellow of Covetousness, the black Despair, or the green of Presumption; in these terrible garments are our Souls attired, when we have lost the white garments of our Innocence, or else (as our learned Translator of the Liturgy) Πολλαπλασίας, *placia*, those iniquities which are so cunningly and weaved together, by that accursed policy Satan teacheth us, to begin with many small and lesser sins, and by uniting these and twining them together, to proceed till we draw iniquity with

c Isai. v. v.18. Peccatum trahit peccatum.
Dict. R.R.

d Job v. v.13. Heb. חֵטְא סִלּוּם רֵעוּתוֹ, unde signif. multis nexibus implicitum consilium. LXX. πολυπλάκιον vertit ibid.

vanity, and at last Sin as with a Cart-rope^c. Perhaps you may imagine it a piece of common craft^d, to be able thus to conceal our wickedness: But alas, if our mercy do not unravel it, it will at last be strong enough to dis-



Physician, keeps his Disease, and loses an opportunity to regain his perfect Health : But remember that in Gods House, nay just *before his face*, and do not think with a lie or an excuse to deceive him. No, this is too thin a veil and too short a cover for numerous transgressions, and will avail no more for a Thief to deny he stole that which is found him before the Bench. If thou couldst deny pudently, or dissemble so cunningly, as to deceive the world, yet do not hope to impose upon that hath a heavenly all-seeing eye to discern and he would shew the kindness of a Father in pardon, if thou didst shew the ingenuity of a Son in confessing : Wherefore do not deceive thyself, slight this warning, for if you do, be sure one or other your sin will find you out. *Numb. xxx*

§.VII. But confess them with an humble, low, penitent and obedient heart,] The Word of God is not only a Monitor to remember us of our sins, but a Guide to direct us in the performance of duty. It interposeth its Authority to command us to repent, and then affordeth its Directions to shew how we may repent ; and they that would know how to repent must be affected when they confess, so that they may be sure to find pardon, cannot learn in fewer and less significant expressions, than the Church hath here collected out of Holy Scripture ; viz. (1.) *An humble and lowly Heart*, viz. when we behold our vile condition by Sin, till we have a mean opinion of our selves, so that we can be content that God or Men should disesteem us, since we have deserved it ; such a heart the Pharisee had, when he thought a Servants place too good for him, *Luke xv. 19.* such the Publican, *Chap. xviii.* when he durst neither look up, nor come near the Altar, *he that wants it*, and thinks well of himself after

in, cannot confess heartily, nor desire pardon devoutly, nor forsake that which he thinks hath done him no harm. Wherefore let us about to have this right knowledge of our selves and of our sins, and that we may be ashamed of both, let us consider we have shewed much folly and rashness, disingenuity and ingratitude, obstinacy and perverseness, by breaking the holy Laws of so great a God, and so gracious a Father, for so small a price; and that we are thereby so miserable, that we shall for ever be disgraced if we repent not. Sin is a more just cause of shame, than any thing in the world; for it shews a man to be a base and abominable person, nay it makes him degenerate into a beast^a; which if

we seriously think upon, it will beget in us a disesteem of our selves and a true opinion of our own unworthiness, which is an excellent disposition for the begging or receiving of pardon. (2.) *A penitent Heart*, viz. a sad and sorrowful spirit, which is most becoming one that sees his actions to have been base, vain and dangerous, and therefore must ever accompany us in confession of our sins: Now if we are of ingenuous tempers the Gospel will produce this, for it discovers the wounds of Jesus which we have made, the long-suffering we have abused, the grace we have rejected, and the comforts and benefits we have lost and forfeited. But if we are more obdurate, the Law must effect it, the sight of Gods justice, the consideration of the curse we have deserved, and the danger we are in of endless torments for poor perishing pleasures; these things being duly weighed, will

us to draw water ° before the Ford (as the Israelites did) from the pits of our hearts, and pour

^a Psal. lxxviii. 22.

Of ἡμῶν ἀποκαλύπτει
ἀνομίαι ἡμῶν ᾧ ᾧ ἡμῶν
ἀποκαλύπτει ἡμῶν
ἐν βλασφημίᾳ. Arrian. in
Epist. lib. 1. cap. 3.

° 1 Sam. vii. 6. ubi Ch.
Par. Hauserunt aquas ē
puteo cordis sui & abunde
lacrymati sunt coram
domino respicientes.

E

them

them out by the channels of our eyes : and this sorrow for what is past will both make our Confession acceptable, and help us to the third requisite, (3.) *obedient Heart*, that is, a taking up such a dislike against sin, as to resolve stedfastly, if we can get it pardoned we have committed, that we will no more do that which hath caused so much shame and sorrow to us : And till we have brought our hearts to this, all our Confession and Sorrow are not Repentance, but only a purpose to repent or a shadow of penitence : Nor will all the

* Δίκης ποίησαι μετα-
νοίας τὸ πλάκας αἰ-
τίαν (εὐσυνέμῳ ἐφ'
ὅτι πλημμελέσθῃ πολ-
λὰν. Clem. Alex.
Strom. 2.)

prevail, either to a removal of guilt or dominion of sin. Therefore let us learn how to confess : Humility will make our Confession sincere, Sorrow will fit it earnest, and holy Purpose

will make it prevalent.

§.VIII. To the end that we may obtain forgiveness of the same by his infinite goodness and mercy. There is nothing more pleasant to us than the contemplation of Gods infinite goodness and mercy ; we are therein apt to forget his Justice, and to think the one will exclude the other. We measure God on our selves, in whose narrow hearts these two dispositions are not at once contained ; and hence when we hear of infinite mercy, we are apt to presume of pardon upon any terms : But the Church from Gods Word assures you, that a sinner cannot be forgiven, not by this *infinite mercy*, unless he bring an *humble, penitent and obedient heart* ; and that you are to esteem it *infinite goodness*, that you may be forgiven upon these terms : For you must know that Justice (without a Mediator) doth not admit a sinner to *cond thoughts*, nor accept of any repentance at

and therefore it is an high act of Grace, that so holy a God, so justly offended and highly provoked, will be reconciled upon any terms; and we must endeavour to have our hearts thus disposed; for if we be not so prepared, Mercy it self will reject us. Some may here perhaps scruple at the Expression [*to the end*] and question whether in our Confession we ought not rather to aim at Gods glory, than our own forgiveness. Such as know they quarrel with the language of Holy Scripture, Acts ii. 38. c. iii. 19. where men are exhorted to repent *that they may be forgiven*; and further they will not understand what Gods glory is, if they separate from his doing good to his Creatures, and representing his Excellencies to them: Wherefore to aim at his glory and our own forgiveness is all one; for in confessing we own his power to forgive, we shew our trust in his goodness, and hope in his mercy, and that the Almighty by accepting and doing us good, may demonstrate himself to be, what we believe him to be, viz. a God gracious and merciful, &c. Where and all the world may praise him for it, and ascribe his glory for evermore.

¶ IX. And although we ought at all times humbly to acknowledge our sins before God,] This concession of the Churches declares that the Publick Prayer ought not to excuse any from Private Devotions. These we esteem the principal, but the other we recommend as very useful and necessary; so that we neither encourage the lazy who neglect the Private, nor allow the idle who undervalue the Publick; one ought to be diligent, so as not to leave the other undone. We find our Saviour and his Apostles (after the manner of the Jews) were wont to go to the Temple and Synagogue at the hours of Prayer, and yet both he and they did seek retirements for more private Devotions.

And the Scripture teacheth us to pray *at all times,*
all places, and with all sorts of Pri

⁹ Eph. vi. 18. 1 Tim. *er* ⁹, that none might be excu
 ii. 8. Psal. cxl. 1. from either, nor can the one

alleged to exclude the other, ¹
 they are mutual helps to one another. He that ha
 been most careful in private Confession, will be
 fittest for, and most advantaged by the publick;
 he that is so prepared, must not think the coming
 Gods House superfluous, because we cannot do t
 too often nor too openly, since many of our sins
 manifest and require a publick declaration; and
 this open Confession we shall be free from the suspic
 of Hypocrisie in our Closet. We must remember
 stand in need of Gods help every moment, and the
 fore we have reason to beg it often, and we can
 ver beg it in humility unless we confess those sins t
 make us unworthy of it: And since we sin da
 a daily Confession is highly requisite, and that not
 ly in these general terms which we use with our B
 thren, but in the particular and secret remembrar
 of those offences which no eyes but Gods ever sa
 Nor will they be sufficiently bewailed where the S
 doth not so particularly search out its private et
 the hainousness, occasions and remedies of the
 which cannot be performed without a true repent
 and if we have repented before, yet here we n
 repeat it because of the present occasion.

§. X. Yet ought we most chiefly so to do when
 assemble and meet together, to render thanks for,
 These four Duties are so many arguments to pr
 Confession especially necessary in the solemn Assem
 because they are all then and there to be perform
 and yet without penitence none of them will pl
 God; and we learn here (by the way) the several p

of Publick Worship, which is not much varied from the Worship of the Jews, who served God in the Temple by Prayers, Hymns, and hearing the Law, only their sacrifices are now turned into the offering of praise, which their own Rabbins had taught should

continue for ever *. The Heathens

came to the same ends also, only

their Temples were not the places

where they learned wisdom as ours

are, but they came thither to glo-

rise God for his excellencies, to

praise him, and to call for his help †;

but this Account of our Publick

Worship exactly agrees with that

which St. *Augustin* gives of the

Christian Assemblies in his time;

there the Law of God was taught, his Miracles

commemorated, his Bounty praised, and his Blessings

were prayed for *. And who can

do any of these well that hath not

confessed his offences and repen-

ted of them; but this will be

more plain by beholding the par-

ticulars, (1.) We are to *give God*

thanks for his benefits, but unless we see our sins we

may think we need not a Saviour, or are not much the

better for spiritual mercies, and that we deserve those

that are temporal: How can he praise God for his Son,

who will not come to him? for his Grace, that will

not use it? or for the hopes of Glory, that never

seeks after it? (2.) We should *glorify* his name by pub-

lishing his Excellency in Hymns and Anthems of Ju-

bilation *. But how can the

impenitent sinner commend that

Power which he fears not, or that

* *Omnes oblationes cessabunt in seculo futuro, sed oblatio gratiarum nunquam cessabit. Kimchi in Psal. civ.*

praise him for his

† *Τεῶν ἰσχυρῶν σου, ἢ διὰ πνύου, ἢ διὰ χάριτος, ἢ διὰ ἡμετέρας ἡμετέρας. Porphy. ἀντιπρ. lib. 2.*

* *Veri Dei aut precepta insinuantur, aut miracula narrantur, aut dona laudantur, aut beneficia postulantur. Aug. Civ. Dei, lib. 2. cap. 28.*

u *St. Paul Eph. v. distinguisheth ὑποταγῆς from ἐν ὑποταγῇ.*

Holiness which he loves not, or that Mercy that he seeks not after, or that Love which he hath no experience of; the praises of such are next to mocking the Almighty, because their hearts cannot go along with their mouths in the glory they seem to ascribe to him.

(3.) We come to *bear his most holy Word* : But if our hearts be not prepared by true Penitence we shall be neither wiser nor better; for sin unrepented of stops the ears of a man, hardens his heart, and fills his mind with presumption and security; it banisheth the Holy Spirit by filthiness and vain thoughts, and puts men rather upon hating and despising the good Word of God, than embracing it and submitting to it. What part of Scripture can profit such? Its Exhortations they heed not, its Comforts they need not, its Threatnings they fear not, its Promises they value not; they hate its Instructions, and despise its Reproofs : So that the Messenger of God may say in his Masters Language, *Hos. vi. 4. What shall I do unto thee?* (4.) We come to pray for what is needful for our bodies and souls. But what Prince will accept a Petition from the hands of a Rebel that disowns not his Treason? much less will the King of Heaven receive his request whose very Prayer is abominable, *Prov. xv. 8.* If such a man asks for his body, he asks that which he intends to spend on his lusts, and so seems to desire

God to become the Providore

* Rom. xiii. ult. *οὐ
volens nosse.* Grac.

for them who will not minister fuel to this Flame, unless he intend to consume you. If he leng-

then your Life, continue your Health, or increase your Wealth, you will turn the edge of these against God who bestowed them on you, and grow more confident to despise him to your own ruin; so that if he have *any mercy* for you, he will not hear you. But as to

keeping

What he has done for me, and for
all the church, is a great blessing.
I have been a great blessing to
the church, and I have been a
great blessing to the church.
I have been a great blessing to
the church, and I have been a
great blessing to the church.

THE BLESSING OF THE LORD IS WITH US. AS THE
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BLESSING OF THE LORD IS WITH US.

2 Cor. x. 12. Luke xviii. 11. in comparing themselves with one another, and many think they have not so much need as others to make this Confession; but it is the Law of God, and not others practice, that must be our rule, because we are all sinners; What glory

^a Gen. xxxviii. 26.

^b Habak. i. 13. *Id est, minus improbi; illis quidem iustiores, revera nequissimi.* Druf.

was it to *Tamar* to be more righteous than *Judab*^a, or to the Jews to be holier than the *Chaldeans*^b, when both were wicked? We shall never rightly judge of our ways, if we measure them by a

crooked stick. But suppose we be better than others, that doth not make Confession needless. Though no man could charge us, no nor our own Consciences, yet is it not safe to plead not guilty, 1 Cor. iv 4. Job ix. 15. before a God who examines so narrowly, sees so exactly, and remembers so perfectly that the best had need to crave for mercy. This Confession is so general, that it is universally true of all, and so particularly applicable to every mans case, that we invite all to it; the Pharisee must not think himself too good, nor the Publican doubt himself too bad to make it. The Church doth not allow of these dangerous persuasions which have puffed some up with Arrogance and Presumption, as if their sins were already absolutely forgiven; for if so, what need they be obliged to a daily Repentance, or to ask for what they have already: But alas, they are pardoned only in their own opinion, and when such false imaginations make men proud, that Pride is enough to reverse the grant, if God had once consented to absolve them. On the other side, we do advise the greatest sinners to repent, rejecting those discouraging doctrines of mens eternal Reprobation, which some think not reverfible by any endeavours; for we do not know of any living

man.

may not be pardoned*; we pray and beseech thested persons not to be d, because they have ag, but to hasten because no more time left; for he only is in danger or ever cast off, who hearing these summons obey them: Let no man then go about to nself, for it is the duty of every man present ouse.

To accompany me] The Jews were never under the Law to enter into the Temple, iest alone went in every

the outer part of it to ase; but to the Mercy- most Holy Place none ne but the High-Priest once a year, but the ways remained in the outward Court, and ere; for which purpose were those Stone- re made, which the Tal- ks of*. The King in- admitted into the inner ere the Priests did f fa- at when a Prince would ed into the Temple,

Azariah is commen- sisting him; because the so near*. But now more freedom, for every is one of Gods House- and though the Order of d is not taken away, yet lege of the people is en- so that *Philo's* brag is al- e of usⁱ, every man is riest to offer up his own

^c *In isto adhuc munda manenti penitentia nulla sera est, patet ad indulgentiam Dei aditus. Cypr. ad Demetr.*

^d *Exod. xxx. 7. Luke i. 10. Heb. ix. 6, 7.*

^e *Tract. ספרי cap. 6.*

^f *2 Kings xi. 11. 1 Kin. viii. 22. 1 Chron. vi. 10.*

^g *Levit. x. 3. Sanctificabor in propinquis meis. Montani verl. Periphrasis Sacerdotum. Piscat. in locum.*

^h *Ephes. ii. 19.*

ⁱ *Συμμετοὶ τῷ ἱερῷ ἐσμεν. Philo. 1 Pet. ii. 6.*

Prayers

Prayers and Praises, and that not without; for we are led in by the hand to the very Throne of Grace^a by Christ, the Priest, who is his representative, and have liberty to speak freely for our selves before the

King of Heaven and Earth: which we ought to esteem as an high act of favour, and most thankful to embrace it; since we are now no longer to stand without and send in our Petition by the hands of a Servant, but are admitted, nay requested to come in our selves, in the company of Gods Messenger, who hath the same errand for himself, and therefore is likely to be the more concerned, and importunate: The Minister is that Embassador whom God sent to bring you out of your evil ways, *Acts xxvi. 18. 2 Cor. 18, 19.* and O how acceptable will it be to God to see him return with you in his hand, and how comfortable to his Minister, when he can say, *Behold me and the Children thou hast given me.* Wherefore I him not go alone, but be you always present, and join in the Confession; for otherwise if he go without you, he cannot but complain

of you^a, and must sigh when the Lord enquires for you, which will be more your loss than his. he hath done his Duty in inviting, and though he lose the Comfort of your company, yet you lose the Benefit of his, and the Pardon annexed; because you neglect so pretious an opportunity, and you seem to send a daily denial by the hands of Gods special Messenger, when you do not accompany him.

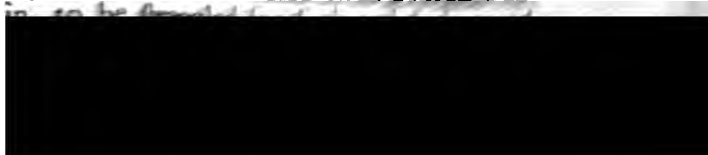
§. XIII. With a pure heart and humble voice, in the throne of the heavenly Grace, saying after me. The various Rites of washings and cleansings, which

us used before they approached to their Altar
 to mind them of purity of heart, which
 mens knew to be necessary for all that draw
 God's; wherefore in their
 the unclean were com-
 out by the voice of a Cri-
 ch more ought Christians
 with a pure Heart, which
 Purity we account the
 requisite of the Prayer,
 al we require that the
 shall be used as the Inter-

the desires of the Soul, and the object of prayer
 we must pray with an humble heart, as
 as Precept of old to pray
 audible voice, and triumph.
 sh Doctors allow private
 when the lips only move
 ublick Worship, for the
 manded open and voice
 when the first offering was presented
 ay his hand or the offering
 lity of death, I have seen

"Lamentation" 1:1-10
 "Lamentation" 1:1-10
 "Lamentation" 1:1-10
 "Lamentation" 1:1-10
 "Lamentation" 1:1-10
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 "Lamentation" 1:1-10
 "Lamentation" 1:1-10
 "Lamentation" 1:1-10



In other Prayers it will suffice to seal them with and set our name at the bottom; but this must be in our own words, and under our own hand, to justify God, to take shame to our selves, and to encourage our Brethren. The Scripture requires in these we should confess our sins to men; but we think of those that will not confess them, not in these general terms which may be the best of men too truly: Surely these men are either Pharisaical, and suppose they have no sin confessing; or Hypocritical, and would not for sinners; or they are carnal and senseless, feeling their load, nor fearing their danger. When the Prince comes by a Prison, all the Prisoners fall on their knees, and every man begs a pardon; but if two stand mute or stand off, we should judge they were confident of their innocence, or careless in their wickedness, and fearless of the punishment. Such a censure may too justly be passed upon those who either come not to the Confession, or do not use the words of it in that humble but audacious manner which the Church requires and God expects: God will lose his glory in pardoning thee, if thou hast first publickly made thy Recantation, and then thy guilt with thy own mouth.

The Paraphrase of the Exhortation.

Dearlly Beloved] This courteous Admonition proceeds from my true affection to your Souls, and you must not despise, because I am one of your Brethren, for I speak not from my self, but from the mouth of God; it is he who in [the Scriptures] both us in sundry places] (as well as in those now read) seriously to consider our thoughts, and works, and then [to acknowledge and c

he cannot forgive us on any terms but such as are consistent with his truth and holiness. [And although we] who are born in sin, and do every day more or less commit iniquity, in reason [ought at all times] every day even in our private closets [humbly to acknowledge] and secretly to bewail [our sins before God] who sees the Commission and hears the Confession of them in the most secret place, [yet ought we] not to think when we have done this in private, that it excuseth us from confessing in Gods House; for it is our Duty [most chiefly so to do when we assemble and meet together] there; for then we have many Duties of great concernment to perform, none of which can be done so as we shall be profited by them, or God pleased with them, unless we first do truly repent. As first we come hither [to render thanks for the great benefits we have received at his hands] as life and health, food and raiment, peace and plenty, and especially for our redemption, instruction, sanctification, and hopes of glory; but the impenitent abuse the mercies of this life, and despise those that would bring them to a better life, and therefore cannot sincerely give thanks for either. Secondly, we come [to set forth his most worthy praise,] but without repentance all the glorious titles given unto God are nothing but complement or flattery; and such men do not believe what they speak of God; for if they did, his power would terrifie them, his goodness shame them, his grace would invite them, and his mercy encourage them to turn to him; and if our Praises work not this, they are in vain. Thirdly, we come [to hear his most holy word,] which calls upon us in the first place to repent, and if we begin not there, it is likely we shall be deaf to its Exhortations, slight its Reproofs, refuse its Commands, despise its Threatnings, and

isbelieve or disregard its Promises, and so all
 :lost upon us. Fourthly, we come to this House
 yer [to ask those things which are requisite
 cessary] either towards our being or well-being,
 that is requisite [as well for the body as the
 but if we do not first repent, we know God
 a not sinners, nor will he give them temporal
 to comfort them in their sin, nor spiritual to
 le under their feet : [wherefore] since we are
 into the house of God to worship and serve
 and all we can do will be esteemed but a mock-
 God without repentance. I the Ambassador of
 God to whom you intend to pray, even [I pray
 speak you] in his name [as many as are here
 it] high and low, rich and poor, young and old,
 for you are the best of the Congregation, or the
 of sinners [to accompany me] in making this
 petition to our great Lord who commanded me to
 you with me, and will most mercifully accept,
 lovingly embrace us all. O then come along with
 and confess your sins [with a pure heart] void
 of hypocrisie [and] also with an [umble voice]
 telling the sorrow of your minds, and accusing
 selves in your own words, since you have deser-
 vethame; and fear not that your own testimony
 condemn you, for you are going not to a human
 trial, but [to the throne of the heavenly Grace]
 where he sits who did invite you, and doth wait for
 and will forgive you, do not fear it; neither
 knowe your selves how to bespeak him who is in hea-
 ven for if you be willing to go with me, I will be
 your mouth; only you must consent to, and seal
 your Sentence by [saying after me] this most hearty
 petition following.

SECTION III.

*Of the daily Confession.**The Analysis or Division of the Con*

THis pious Confession is so methodical, that it naturally falls into these

1. The Introduction.
2. The Confession properly so called.
3. A Deprecation of Evil.
4. A Supplication for good.

I. The Introduction in which it is shewed

1. To whom it is made } to our } Almighty
2. By whom it is made, by us } merciful

1. In general, { that we have sinned, } we have erred from

{ how we have sinned, } like lost

2. In particular, { 1. Of the Cause, improving } too much

{ our Original sin } ces and

{ 2. Of the Effect, doing } our own

{ Actual sin. } we have

{ in general } against

{ Disobedi- } Laws;

{ in sins of } we have

{ Omission, } done tho

{ in sins of } which we

{ Commission, } have don

{ and we } those wh

{ we ought } have don

{ and the } health in

3. In a conclusion from both,

II. The Confession it self,

. What we would be delivered from, and The rea- sons annex every one	1. From the guilt of sin,	{ But thou, O Lord,
	with the reason, because we are	{ have mercy upon us
	2. From the punishment of it,	{ miserable offen- ders :
An Argu- ment to en- force the reprecati- on,	with the reason, because we are of those	{ Spare thou them, O God,
	3. From the power of it,	{ that confess their faults :
	with the reason, because we are of	{ Kestoe thou them that are pe- nitent ;
An Argu- ment to en- force the reprecati- on,	1. From the Promises in general,	{ according to thy promises
	2. The manner of giving them,	{ declared
	3. The persons to whom they are given,	{ unto mankind
	4. The person by whom they are given,	{ in Christ Jesu our Lord.
. Of whom we desire it,		{ And grant, O most merciful Father,
	. Through whom we desire it,	{ for his sake
. What we desire,	1. To live hereafter in	{ that we may here- after live
	Piety to God,	{ a godly
	2. Charity with others,	{ righteous
	3. Temperance toward our selves,	{ and a sober life,
. Why we desire it, or to what end,		{ to the glory of thy
		{ holy name. Amen,

A Practical Discourse on the General Confession

§. I. **A** Almighty and most merciful Father,] The Church hath been curious and exact to select such titles for God in the beginning of every Prayer, as are most proper to the petitions to which they are prefixt, and most likely to produce suitable affections in him that useth them; which as it is everywhere apparent to a considering person, so it may appear particularly in the fitness of these two Compellations to the subsequent Confession. The first is [*Almighty*] being an acknowledgment of the greatness

him whom we have offended.

^a Gen. xvii. 1. Heb.

אל-ל-ה LXX.

αὐταρκής, & Job xxii.

ἰς παντοκράτωρ. Aqu.

ἰκανὸς καὶ ἀλλυμὸς.

Theo. ἰκανὸν καὶ δυνα-

τὸν, h.e. αὐταρκής καὶ

ἐνδεδυμονίαν. Speculip-

pus. Ipsa suis contenta

opibus, nil indiga nostri.

Lucretius.

And it denotes his being all-sufficient in himself for his own happiness (as the Philosopher defined him) as also his being able to supply all our wants: And further it notifies his absolute dominion over all the world, and his infinite power to do whatsoever he pleaseth. So that the considera-

tion of this Attribute shews us

that we have sinned against a God whom we cannot hurt by our sins; we may indeed harm our selves by them, both by stopping the current of those blessings which sustain and refresh us, and by provoking him to let loose his anger to destroy us: And if the shutting his hand of Bounty would make us perish for want, sure then the weight of his arm of Power will crush us to pieces; which we must meditate on so long till our hearts are pierced with a religious fear and holy dread of the anger of this Almighty God; only this fear must not drive us from him, but draw us more speedily

him, and is himself
 a more perfect being, and
 the Father of a con-
 crete, for the Son will be
 as perfect as he. [We read
 of Father,] when it is that
 infinite, it hath offended a
 Almighty God. He yet
 the Son, as well as the
 a Father, and is the most
 of all Fathers. For what
 we call our and divine, and
 one-half of what we have
 Father? yet upon our trans-
 to embrace us with a com-
 one unity. If I have
 of his power, I have
 Here is a difference
 at least.

these happen so frequently that at best we go on but in contorted spiral lines, which is far from the straightness and evenness of our Rule; when these are done out of ignorance they are called errors; and though we think them small in their kind, yet they are formidable in their numbers, and next to infinite: But besides these lesser wandrings, we stray further and stay longer, we fall into greater transgressions and evil habits, these are open forsaking of Gods ways, and a plain passing over those bounds which God hath set

• 1 Kings ii. 36. ubi עבר fig. transire limites, ut & Jos. iv. 1. at Deut. xvii. 2. &c. fig. peccare.

to us as *Solomon* did to *Shimei**, and by so doing we forfeit our lives (as he did his) if the divine mercy did not spare us. And thus Malice and Envy, Lust and Drunkenness, Pride and Cruelty, Co-

vetousness and Oppression (especially when by frequent repetitions they are become customary) may be called straying from his ways. 'Tis very like, many in favour to their own cause will count their errors no sins, and call their strayings Errors and Infirmities: But the least are committed so often, that they are not to be despised; and the greater are so heinous they cannot be hid; and we should consider, that be the sin what it will, if we repent not, we still wander further, and so an error ends in going astray: To have stepped aside may seem excusable by humane frailty, he must be more than man that doth not so sometimes; but he that sees his error and goes on, is worse than a

* Humanum est errare: Belluinum non perseverare in errore. Cicero.

beast, and wholly inexcusable*.

We have all erred by less and strayed by greater sins, but if we hasten our repentance, our strayings shall be forgiven and esteemed as errors, otherwise the lesser evils if we cherish them and neglect

repent-

SECT. III. The Confession. 69

repentance, will increase, and become the utter deserting of Gods ways.

§. III. Like lost sheep.] The Church chuseth to express our departure from God, in the language of the Holy Ghost : for God and his Son Jesus are compared to the shepherds, and we to the

sheep of their pasture^f; by our sins we become lost sheep^g, as

David^h and those in *Isaiab* confess themselves to be. But Jesus

comes to seek and save us, *Matth. xv. 24. Luke xv. 4.* Alas how frequently do we forsake the safe fold, the pure streams and the green pasture which God hath provided for us, and wander into a dry and barren Wilderness, where we want all true comforts, and are exposed to a thousand evils. And then these errings and strayings of ours are fitly resembled by a lost

sheep, as appears in three particulars : (1.) No creature is more apt to stray than the Sheep, which is so heedless that it would never keep right, were it not continually under the Shepherds eye : So while we greedily feed on worldly contents, we daily go forward, not observing whether we are right or wrong, so that we easily fall into offences, and seldom keep long in Gods ways. Again (2.) nothing is more open to dangers when it doth stray than this shiftless creature, which hath many enemies and no defence against them ; the Dog is too swift, the Wolf too strong, and the Fox too cunning for it, so that it becomes a prey to all : Even so poor silly man, when he hath left his good Shepherd, is intangled in the thorns of worldly cares, ensnared by Satan, oppressed by wicked men, and pursued by his own conscience, and hath neither policy nor strength enough to contend with, nor swiftness sufficient to fly from these his enemies. Last-

ly, the straying sheep is most unlikely of it self ever to return; for supposing it should miss the ravenous enemies, it is so stupid and inobservant that it would stray for ever, unless the shepherd find it and restore it. And just thus (God knows) it is with us, who wander up and down, forgetting whence we are fallen, and ignorant how to return again, changing the kinds of our sins sometimes, but never likely to find the right path, till the good Shepherd of our Souls (who comes to seek that which was lost) cause us to hear his voice behind us, *Isai. xxx. 21. John x. 4.* and we turn and follow him. Thus by this one significant Metaphor, we own God for our true Shepherd, and our selves to be his sheep; poor helpless creatures, apt to stray, and in our wandrings likely to perish by many enemies and great dangers, unlikely and unable ever to return, unless he please to forgive our sin, forget our folly, pity our misery, and come to seek and save us. We feel our selves near lost already, for we have not minded our Shepherds voice, nor heeded his steps who (as the custom of the Eastern Shepherds was) *John x. 4. Psal. lxxvii. 20.* did himself walk before us, we have not followed him in the right way, but either run on after one anothers bad example, or sometimes chosen the treacherous directions of the Wolf and Fox, before those of our dear Shepherd, to whom therefore we now cry to rescue and restore us.

§ IV. [We have followed too much the devices and desires of our own hearts,] Confession ought to be a giving glory to God, *Josh. vii. 19. Jer. xiii. 6.* and therefore we must beware ours prove not a dishonouring of him, by charging God himself tacitely with our sins. Our treacherous hearts love the sin too well, yet they would fain lay the blame and shame upon some other.

Adam

will tacitly charge God
 If rather than want an A-
 y to excuse his crimes ; and
 imitate his example , who
 e blame of their actual trans-
 ons upon their original cor-
 on, thinking they are the more excusable , be-
 they were naturally inclined to it : Let such
 the inclinations of our nature do not necessitate
 sin, but we sin by complying with them, by fol-
 z of them and by the neglect of Gods restrain-
 race ; and so no blame can be imposed on him
 ath lest the *Canaanites* to try us, since he pro-
 and offers sufficient help and defence against
 , nor can any excuse be made for us who love
 , and strengthen them , and daily make cove-
 with them. It is our misery, that our nature
 evil disposed ; but it is our
 * when we reject Gods di-
 ons , neglect his assistance,
 ake these false principles and
 ed appetites for our guides :
 refore we here confess it to be our great fault
 that we have these evil devices and desires, but)
 we have [*followed*] them. That which Divines
 Original Sin, is by the Jews
 the *evil device*, and here most
 ificantly [*the devices and desires*
r hearts.] This is that uni-
 l corruption which hath overspread the Soul :
 le man retained the Divine Image , there was a
 tness and comprehensiveness in the intellectual
 ers to discern what was truly good, a readiness in
 will to choose it , and in the affections to make
 it. But now the understanding is dull, and shal-

¹ Gen. iii. 12.

*Natura hominis procli-
 vis in vitia videri vult,
 non modo cum veniã, sed
 etiam cum ratione pec-
 care. Laët. Inst. lib. 4.*

* *Nemo de vitiis natu-
 ralibus, sed de volun-
 tariis penas luit. Aug.
 Civ. Dei, lib. 12. c. 13.*

¹ Gen. vi. 5. Heb.
 עֲוֹנוֹתָם. *Figmentum
 malum. Vatab.*

low, confused with wrong notions and busied in devising evil, the will is misguided in its choice, the affections unruly in their prosecutions. We search with labour and industry for fine dresses and plausible excuses for sin; and then we begin to fall in love with evil and greedily desire it, so that our understanding is enslaved to our appetites and must pronounce for it. And when we have *devised* how to call evil good, we are hurried on to desire it with the blindness and violence of unguided affections that end in ruine. Thus we [*devise*] how to present riches and plenty, ease and pleasure, honour and esteem, satisfaction and revenge to our selves in so plea-

Hi motus — si ratione destituuntur, in preceps rapiuntur & rapiunt. Macrobius. som. Scip. l. 2. c. 16.

sing a garb, that they may pass for excellent things, and then we mightily [*desire*] them, contriving ways to obtain them, and then pursue those ways with expence of our time and estates. with continual care, mighty pains, and restless endeavours; we suppose we cannot be happy without them, although it is most sure we can never have fast hold of them; the Child may as soon catch the Rainbow, as we these flying shadows, which have no reality but only in our imagination: But it will be well now we have wearied our selves with an endless and vain chase, if we will be so wise as to sit down, breathing out sighs, and making sad reflexions on what we have done; for if we can consider, we may easily discern that our *devices* have failed, our *desires* been unsatisfied, our expectations frustrated, and our pains unrewarded; and therefore we have good cause to confess we have followed them [*too much*] already, and to resolve to be abused no more, because they lead us into all sin, and yet yield nothing but vanity and vexation of spirit, for all our venture and pains.

§.V.

We have offended against thy holy Laws,] gracious God hath made his Lamp ^a to lighten the dark- ^a Psal. cxix. 105. 1 2
our minds; a Counsellor ^b ^b Ibid. 2.24.
ect the weakness of our
ent; a Guide ^c to conduct ^c Psal. xxxii. 8.
asteady actions, that we
not miss our way to true happiness: But when
ll be our own directors, and call that good
God calls evil, neglecting what he commands,
siring what he forbids, then we forsake this
side, we come into a wrong way by our false
s, and we run fast by our greedy and evil de-
and so [*we transgress Gods holy Laws*] as St. John
th, 1 John iii.4. Jam. i.17. This also is the ex-
degree of sin which St. James sheweth to be con-
in the *devices* of the mind, nourished by the *de-*
f the heart, and produced by *following* both
so it was in the first of Gods Laws which was
by our first Parents ^d, and
ever since; these evil prin-
endeavour first a conni-
then a consent, and lastly
ecessitate us to break Gods

^d *Oculus videt, cor concupiscit, & instrumenta operis pergunt ad agendum.* Fagius.

aws, when once they have gotten the power: e may observe in this general Sentence, four ag-
ions of all Actual Sins. 1. They are done a-
a *Law* enacted in heaven, and proclaimed over
ole earth, and particularly among us, by divers
Messengers; so that we cannot pretend igno-
2. Not only against one or two, but many
and if we search narrowly, it will appear in
things we have broken all; the Law of Nature,
Decalogue of *Moses*, the Precepts of Christ, and
junctions of the Apostles. It is a bad sign when

so many obstacles cannot stop us, and it doth increase our guilt when all these Laws will not restrain us.

3. These sins are not against the Laws of any mortal Prince, but against *his* Laws who is the King of Kings, the God of Heaven, whose dominion over us is so absolute, his wisdom so infinite, and his power so great that *David* (though accountable to no humane Tri-

† Psal. li. 4. Hieron. Epist. ad Rustic. Ambrosi. in loc. Isidor. Petauf. Ep. ita explicant.

† *Nec tam considerat quid iustum est, quam illum qui iusserit, nec quantitatem imperii, sed imperantis cogitat dignitatem.* Hieron. Ep. 14. ad Celant.

bunal^r) thought it aggravation enough merely to have offended him; and the lesser the sin be, the greater is the baseness to offend against so glorious a King as he is^r; where the temptation is so slight, the gain so small, and the resistance so easie, it is highly criminal to break the commands of such a Majesty. 4. These our Offences are against *most holy Laws*, which none of us can

plead against, that they are either unjust or unfit, impossible or unreasonable, because our Consciences testify for them, and our sober Reason approves of them, even when our affections entice us to disobey them. Let us then before our Confession enlarge these particulars by a serious meditation, and it will help us to acknowledge more sorrowfully, and sue more earnestly, and resolve more firmly against them.

§. VI. *We have left undone those things which we ought to have done, and we have done those things which we ought not to have done.*] The perfect Rule which God hath given us, doth prescribe us what we ought to do (and those Prescriptions are called the *Affirmative Precepts*) and also forbids us *those things* which we ought not to do (which Pro-

hibitions

are called the *Negative* .) Now the breach of native Precept or leaving undone, is called a sin of : The breach of a Negadoing what ought not to is a sin of *Commission*, lision comprehends all that can be committed he Divine Law , and it is e, because it is large e-

* The Jewish Rabbits number 613 Precepts in all (so many as there are Letters in the Decalogue ;) of which the *Affirmative* are 248 (so many as the Joints in a Mans Body ;) and the *Negative* 365 (so many as there are days in one Year.)

o take in all the crimes of the worst ; yet too suitable to the actions of the best, who eny they have often offended in both kinds : l be tedious here to insert a particular Cata- and if we be in our Closet, and have time, we d such a Table as will help us to reckon up iculars both in the [*Whole Duty of Man*, and *union to the Altar.*] And though we be in the

yet if we can get any time to be private be- ied and our own Souls, because there is much a generals, I shall advise that before our Con- ve call to mind some sins of both sorts ; viz. Omission, as neglecting or ill performing of ties of Prayer, Hearing, Receiving the Sacra- as also of matters Moral, the Omission of Obedience to our Superiors, Charity to our ns Souls, together with our deficiency in the lical Graces of Faith, Repentance, Humility ience. And also that we consider of our Sins mission, such as Atheism, Apostasie, Blasphemy, Rebellion, Anger and Malice, Lust with porters Gluttony and Drunkenness, Oppression eating, Lying and Slandering, Envy and Co- nels, which are against the Moral Law, together

ther with those against the Gospel and its Constitutions : And by so doing we shall avoid the Hypocrisy of obscuring our particular sins under a slight and general Confession, which can hardly be said with a *humble, lowly, penitent and obedient heart*, unless we know the particulars and have examined their number as well as pondered the heinousness of them : may add, that of these two sorts the least is enough to condemn us, and yet there are degrees of guilt, those of Commission being of a deeper dye ; it is worse to do evil than to neglect that which is good, because in the first there is real mischief ; and yet it is easier to avoid a sin, than to perform a duty, and that cannot be repaired as this may. Therefore sins of Omission are punished by withholding of Blessings, those of Commission by inflicting Curses.

▪ *Excisionem animæ 23 vicibus minatus est in Negativis, & solum tribus in Affirmativis, viz. non observanti Circumcisionem, Gen. xvii. 14. Pascham, Exod. xii. 15. Sabbatum, Exod. xxxi. 14. Fagius ex Aben Ezra. Transgressio præcepti Affirmativi pœnitentiâ deletur, Negativi tantum pœnitentiâ suspenditur in diem expiationis. Dict. Rabbin.*

omit what we ought to do, is to do what we ought not. He that gives not Alms, is always covetous

* *Qui succurrere perituro potest & non succurrit occidit.*

He that neglects to hear God's Word, shall become an ignorant secure sinner, and in a while be hardened : But the Lier shall be punished by Discovery, Shame Poverty and Scorn : Which I do not remark, as if Sins of Omission needed little, but because those of Commission need much Repentance ; yet lest any should use it to excuse their leaving their duty undone, or doing it, let them know, that many times to

often cruel, and sometimes a murderer* ; he that repents not hates God, and loves Sin, he is obstinate and presumptuous in
the

The first of these is the fact that the
 government has been unable to
 pay its debts. This is a serious
 problem, and it is one that
 the government must solve. The
 government has been unable to
 pay its debts for a long time
 now. This is a serious problem,
 and it is one that the govern-
 ment must solve. The govern-
 ment has been unable to pay its
 debts for a long time now. This
 is a serious problem, and it is
 one that the government must
 solve. The government has been
 unable to pay its debts for a
 long time now. This is a serious
 problem, and it is one that the
 government must solve.

Now the poor Penitent having surveyed himself within and without, presents himself before the great Physician of Souls, and acknowledgeth his want of health, he finds the Head sick with evil devices, *i. 5, 6.* the Heart faint with pursuing evil desires, the whole Body (from inward corrupt principles) overspread with *Egyptian* Ulcers: So that if Jesus ask him what part he shall apply his Plaster, he will answer, to his Feet only, but to his Hands and his Head, notwithstanding a *Panarion* can cure him: The Head is heavy with Ignorance, and dizzy with confused Thoughts; Eyes bloodshot with Wantonness, distorted with

*ἡ τὴν ἐνδοξίαν τοῦ
ἐφ' ἡμῶν. 1 Joh. iii. 16.*

vy, and inflam'd with covetous fires *2*; the Ears are deaf to God's Word, but itch after Vanity

Novelties; the Tongue blistered with Lies and Slanders, kindl'd at the flames of Hell, streaming forth filthy or blasphemous Evaporations; the Heart is cloven with Hypocrisy, decayed in the heat of Zeal and Charity; Hands are feeble, and soon weary of well-doing; Stomach is overcharged with Surfeiting and Drunkenness, and nauseates all sober Reproof; the Knees stiff with Laziness and Irreverence in God's Worship; the Feet often lame, and always trembling in the way of Holiness: This is the sad account of our Infirmities and Diseases, some of which are almost contrary to others, yet all agreeing in this, to hasten our death, if we hasten not to him who alone hath Remedies for them. And when we are before him, we must not deny them for their multitude, nor conceal any for their loathsomeness, for this shame will make our Cure impossible *b*, and is not

b Plerumque, tamen hoc opus
ut publicationem sui, aut
suffragere, aut de die in diem deferre. pudoris magis memores quam salutis
velut illi qui in verecundioribus corporis partibus contractâ vexationem
conscientiam medentium vitant, & ita cum erubescentiâ suâ perirent
Tertul. de Pœn. cap. 6.

11-11-1964

1. The first step in the process is to identify the problem or issue that needs to be addressed. This involves gathering information and understanding the context of the problem.

1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

1. The first step is to identify the problem. This involves understanding the current situation and what needs to be improved.

1. The first group of respondents (n = 10) was composed of students who had completed the course and were currently employed in a position related to their field of study. These respondents were contacted via email and invited to participate in the study. The second group (n = 10) was composed of students who had completed the course and were currently employed in a position not related to their field of study. These respondents were contacted via email and invited to participate in the study. The third group (n = 10) was composed of students who had completed the course and were currently unemployed. These respondents were contacted via email and invited to participate in the study. The fourth group (n = 10) was composed of students who had completed the course and were currently employed in a position related to their field of study. These respondents were contacted via email and invited to participate in the study. The fifth group (n = 10) was composed of students who had completed the course and were currently employed in a position not related to their field of study. These respondents were contacted via email and invited to participate in the study. The sixth group (n = 10) was composed of students who had completed the course and were currently unemployed. These respondents were contacted via email and invited to participate in the study. The seventh group (n = 10) was composed of students who had completed the course and were currently employed in a position related to their field of study. These respondents were contacted via email and invited to participate in the study. The eighth group (n = 10) was composed of students who had completed the course and were currently employed in a position not related to their field of study. These respondents were contacted via email and invited to participate in the study. The ninth group (n = 10) was composed of students who had completed the course and were currently unemployed. These respondents were contacted via email and invited to participate in the study. The tenth group (n = 10) was composed of students who had completed the course and were currently employed in a position related to their field of study. These respondents were contacted via email and invited to participate in the study.

— *Chlorophyll a* (mg g⁻¹ FW) = 12.72 (OD₆₈₀)^{0.78} (R² = 0.99) (Eq. 1)

[illegible]

... ..

$\frac{1}{2}$

of Humors, if the Choler of Passion, the Phlegm Sloth, the Melancholy of Despair, or the Sanguin Levity and Voluptuousness do too much abound, are in the borders of a Disease. Are we not too with Partiality and violent Zeal, nor too cold & Atheistical Indifferency, too moist with discouraging Grievs, nor too dry with unfruitful Vanity? But to be feared a little examination will discover for if not most of these Symptoms in us all, and were there but half as much to portend a mortal Sickness in our Body, we should not stay for an adviser, but

4 — *Venienti occurrere morbo.*

— *Serò medicina paratur
Cum mala per longas in-
valuerit moras.*

to or presently send for the Physician 4. Let me but desire as much care here, where the Distemper is in the nobler part, and the Danger Death eternal. If your Soul be ill, your better half is dying

and if you love your selves, make hast to Jesus for speedy help. It may be the signs are not yet so evident or so formidable, but by being not regarded, will gain strength and take root, and perhaps despite a Cure at last. *Aristides* died of the bite of a little Weasel, which he neglected till it became incurable and then cried out in a desperate rage [*O me miserum &c.*] Miserable Wretch that I am! if it had been a Lion I had sought a Remedy. Happy are they that dress their green Wounds, and purge out their noxious Humors betimes, so shall they not languish under a tedious Sickness, nor be tormented with the pains of an irresistible Gangrene. I have enlarged in to this Allegory, because it may improve our Devotion, yet the literal and more direct sense may not be neglected here. Behold therefore the Penitent (after the full view of his many and grievous sins) looking round about to find whether there be any way of escape

II. For the purpose of this section, the following definitions shall apply:

therefore, but not saying with the Pharisee [*I thank thee*, Luk. xviii. 11.] but with the Publican [*Lord be merciful*] as the Church from his example hath taught us: Let us not ask any favours till we have first begged a removal of the evils which are upon us, viz. The Guilt, the Punishment, and the Dominion of sin; which are here so contrived into three Petitions, that every one is joyned with a Motive to enforce it, so that our Misery pleads for Mercy, our free Confession cries for a removal of the Punishment, and our hearty Reformation begs deliverance from all our contracted Indispositions. The first thing in our view is, that we are [*miserable sinners*] our misery is so plain we cannot overlook it, so great we cannot but feel it, and therefore we are taught to beseech our God to pity us, for Misery

Misericordia est alienae miseriae quaedam in nostro corde compassio, qua utiq; si possumus subvenire compellimur. Aug. Civ. Dei, l. 9. c. 5.

is the proper object of Mercy. That benign Attribute is ever looking upon the Creatures present sufferings, without reflecting on the deserts of the sufferer it is moved with the sight of a distressed

person whatever be the cause of his Calamity. Therefore when nothing else in God can give any comfort to a poor sinking sinner, then he can lay hold of his Mercy. The Publican that dares not look up to heaven can yet say *Miserere*. And as Mercy is the sinners chiefest Comfort, so it is that Attribute that

^aRom. xi. 32. Heb. viii. 12. Psal. li. 1, 2.

moves God to forgive and pardon ^b, so that to beg for mercy and desire forgiveness are all one;

as in that eminent penitential Psalm, *David* begins with *Have mercy on me*, and immediately explains it by the removing his offences: In like manner here we pray for pardon in our *Have mercy on us*, because
 ✓ *Mercy is the Almoner to distribute this principal act*
 of

they call in earnest, when Death is before their eyes, Mercy then will not come.

§.IX. Spare thou them, O God, that confess their faults.] The elder Brother that knew the fidelity and constancy of his service expects a large reward; but the poor Prodigal that was conscious of his offences, will esteem it a high favour to escape a severe chastisement, and utter exclusion from his Fathers house and presence; they that are not sensible of their guilt fear not punishment, and esteem a deliverance scarce worth the asking. But he that considers the multitude of his own offences, and Gods abhorrency of them, he that remembers the terrors of his Threatnings, the strictness of his Justice, the fierceness of his Anger, when he begins, and the impossibility of avoiding that stroke which no place can

¹ Joshua viii. 20. *Non erat [□] in eis manus ad pugnandum vel pedes ad fugiendam.* R.R. at LXX. Vulg. & Masius, *Non erat eis locus,* ut Deut. ii. 37. Ch. Par. Jun. & nostr. Vers. *Non erant in eis vires.* Ita Drusius.

avert¹, no hands resist, no feet fly from, nor no strength endure. To this poor Soul Gods pity is desirable, and he accounts it a great mercy he hath not yet found the weight of Gods wrath, and begs earnestly he never may feel it, or however not sink eternally under it; he can pray as heartily

before the stroke come, as others when the smart exerts it from them. When the Israelites heard the

² Exod. xii. 13. *Fagus in locum.*

cry of Egypt, and saw the slaughter of so many first-born². they then thought the sparing of their

lives to be a Mercy worthy the celebrating with a Passover. The true Penitent esteems his Life a favour, and all on this side Hell Mercy, and the condemned Mischief will be as thankful for a Reprieve, as another for a great Pension and high Preferment: The

T.III. The Confession.

35

sinners request is no greater than to be *spared*, and argument is not because he is not guilty, or deserves no stripes; that would accelerate the stroke, to such daring confidence, and convince such horridness: Nothing is to be gotten from God depending on our innocence, but the way is to *confess faults*; for one great end of Gods temporal punishments on sinners is to force them to do him justice by racks and tortures to extort a Confession from them that have the cunning to conceal, or the hardness to deny their wickedness. Thus God opened the mouths of *Joseph's Brethren*, of *Adonibezek*, and *Mahlon*, and made them to display their former and almost forgotten crimes, and thus he forced *Pharaoh* himself to cry *Peccavi*, who thought God would cease to punish, but he had obtained his end, and brought him to Confession. We ought we to stay till some

ment summon us, but let us of our own accord voluntarily confess our sins. Racks and Strapadoes are for obstinate Rogues; no merciful human Prince would use them to one that with tears pleaded guilty, begged a pardon, much less will the Father of Mercies: What need is there of further witness? The humbler accuseth himself, clears

his Justice, and casts himself wholly on his Mercy, doubtless he shall be spared, especially because it is to be hoped, that he that hath seen his danger, and readily and fully confessed his fault, designs no more to prove disobedient, if he may now be pardoned. And since the chief end of Punishment is to

Gen. xlii. 21. & xlii. 16.

Judges i. 6.

2 Chron. xxxii. 12.

Exod. ix. 27.

Satis est, h.e. satis jam lucratus est Deus pœnia suis, cum jam culpam nostram agnoscimus. Fagius in loc.

Matth. xxvi. 65.

Habes confitentem reum.

Nemo prudens punitur quia peccatur, sed ne peccetur. Senec. prevent the sin^r, doubtless God will not be hard to be intreated to spare him, that is in the way

to amendment, and whose own prudent fears have done that which otherwise a sharp Judgment must have wrought. Let us be so wise as to go in upon the first apprehensions of Gods displeasure, and take Sanctuary in his pity, and we shall not be punished temporally, unless with designs of mercy, however not eternally.

§.X. *Restore thou them that are penitent,*] Though we are apt to account those beggars saucy and troublesome, who from one request granted are encouraged to make a second and more considerable: Yet God (whose Rule is *(Habenti dabitur)* *To him that hath shall be given*) is well pleased with it, nor will he interpret it impudence, if after we have prayed for a removal of the guilt, and a deliverance from the punishment of our sin, we put up a further and greater request, even to be *restored*; for it is not a single mischief which sin doth us, besides the stain it leaveth, and the wrath it deserveth, it doth alienate the mind of God from us and ours from him; so that after *David* had prayed against the fore mentioned evils, he also desires to be restored, *Psal. li. 12*. It will not suffice *Abshalom* to be called home from banishment, unless he may see his Fathers face, *2 Sam. xiv. 32*. So if a truly pious man were sure never to smart for Sin by any positive evil, the bare privation of the Divine Love would be intolerable, and its suspension a grievous burden, and he that truly calls God Father, will not be satisfied without a restoring to his Favour, which Sin had deprived him of: The word [*restore*] is also used for the rebuilding a ruined and depopulated City, *Dan. ix. 25, &c.* which is the sad Emblem of

Soul laid waste by Sin which corrupts and weak-
 nesses its faculties, and brings down its highest
 noblest faculties, corruption with its accom-
 panying them for conversion with its accom-
 panying of a defended City which is the only way
 to be our self, for we are not our
 own Souls, as Aristotle says, we are
 never craving to be perfect, but
 to be re-edified, and to have our
 strength: Either of these two things
 is necessary: but the first is the
 that clause of the Confession, I am a
 and signifies our desire to be re-
 edified to Gods Promise, *Forasmuch*. It is not
 that we die not by Sin, but we desire we may
 languish under the remains of so foul a Dis-
 temper, but may have a perfect Cure. Some Distempers
 universally corrupt the humors that the abatement is
 recovery, for they make worse.

store none but him that reforms, for he that sees the heart knows that to seek only pity or deliverance, proceeds from Self-love at best, and sometimes from love to Sin; as the crasie Epicure desires health, that he may renew the prosecutions of his lust. But he that seriously desires to be restored, hates sin for it self, not for its evil company, and he that doth so is truly penitent; but they that only desire a freedom from misery and punishment, and are not grieved for these remains, will soon fall again into sin, and God who knows that, may justly deny them the peace which they use so ill. By this also it appears, that men do in vain complain of the dregs of their old corruptions, who have not truly repented, for God will leave these *Canaanites* on purpose to vex such half Repenters,

¶ Numb. xxxiii. 35.
*Sæpe includent vos &
 introitum & exitum ne-
 gabunt vobis. Jos. xxiii.
 13. Caute & tectè pri-
 vo vos irretire conentur,
 deinde palam urgebunt
 vos, donec occæcati estis.*
 Masius.

which will hinder them in religious Duties", and when they grow weary of resisting them, then they become *snare*s in their way, secretly to entrap them, and by degrees *scourges* in their sides, violently to drive them, and lastly *thorns* in their eyes, putting out the light of Conscience it self,

that they may sin without fear. O do not therefore cease repenting as soon as you can believe or hope a Pardon; but let that hope encourage you to repent more, and to cast out all the reliques of the old leaven, watch and pray till you be restored to the same clearness of Judgment, earnestness of holy Desire, freedom of Will, power over your Affections, composedness of Soul, and tenderness of Conscience which you had before you fell, for till then you are not out of the danger of your Disease.

¶ According to the Promises declared unto
ind in Christ Jesu our Lord,] It might well be
d an high presumption in us that are offenders
t God. to ask so many favours of him, but that
th prevented this censure, by interposing his
se that he will do what we desire; which
se is a sure foundation to build our hopes up-
:cause by it we have a title to that, which we
not expect before; for God being truth it self,
ged to make his word good, and by his Promise
his Creature a kind of right
thing promised*, or if he
bound to us, he is obliged
own Justice and Veracity†,
is doth not abridge his free-
who could discern before
it could fall out, and yet
obliged himself; so that his
se is no more than a decla-

of what he can do, and sees fit to be done,
ad never been promised. Wherefore we cannot
him better than to urge him with his Promises,
e then we only desire what he judges fit to be
d; nor must we measure the Almighty by the
neasures of a man‡, who
not to be charged with
e doth not intend or is not
o perform; but there is no
seen accident can occur to
ne determination of an all-
and immutable God, his
its have always pleased him
tained their suit, 2 Chron.
c. xx. 9. when they have

d a promise in a particular temporal concern;

Much

* Gr. *ὑπόχρεσις*, Pro-
missio. *Ἀλίχεται δὲ πῶς
κατέχει τὴν ὑπόχρεω-
νον, ὃ πῶς ἐπαγγελίας
δεξ' ἔμελλε.* Eustath.
Iliad. β.

† *Deus non nobis fit sim-
pliciter debitor, sed sibi
ipso.* Th. Aquinas.

‡ Numb. xxiii. 10.
*Homo ex quatuor causis
solet promissa negare, vel
quando fallaciter quid
promisit, vel quando pro-
missi penitet, vel quan-
do offenditur ab eo cui
fit promissio, vel quan-
do nequit persolvere, hæc
omnia à Deo absunt.* E
Fag. in loc.

Much more shall we in these which are of so
 weight, and so often repeated in the Book of
 and so fully agreeable to his eternal purposes an
 stant desires. These Promises are indeed condi
 and we ask them not absolutely, but upon the
 tion on which they are made, *viz.* as hoping by
 grace that *we are penitent*, or else our request
 not be *according to his promises*. But in these
 are three grounds of our hopes. (1.) Because th
 mises are *declared*, he hath not only purposes o
 cy in the secrets of his unsearchable breast, but h
 made Promises, and communicated and pul
 them by word and writing, from time to time,
 Heaven and Earth, Angels and Devils, and al
 that are, or were, or ever shall be. Now if t
 not intended to perform them, they should no
 been divulged before so many witnesses; but
 they are declared to all, they are a summons
 and shall be fulfilled to all that do go in to God,
 ing his gracious Proclamation in their hands. (2.)
 are made *to mankind*, for the Apostate Angel
 permitted (as they fell, so) to lie to eternity, t
 in their naturals they far excelled us; but Jesu
 ciouly snatched hold of us
 made a Covenant with us, f
 though we are offenders, v
 salvable; though despicabl
 we are such as the Promises are directed to. W
 not pretend to any infallible revelation of our
 liar interest in them, nor do we plead any particu
 gagements made to our persons by name; yet sinc
 are made to all, we are thankful we are not partic
 excepted, and do hope we shall have a share, for v
 lieve Mercy on purpose contrived the Promises so
 that no repentant sinner might want encouragen

* Heb. ii. 16. Gr. *ἐμ-
 παθεῖν*. See D. Ham.
 Annot.

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ly them modestly to our selves, not because better than others, but because we have as need as any; and even when we see our selves full of sinners, we may take comfort in the universality of the Promise, because we are of mankind; else who presume and grow arrogant with the thought that they have more right to them than any are like that vain person who offered his Prince a sum of money, to be permitted to salute him privately every day, that men might suppose him a servant of the Kings. The better sort of humble persons being thankful for lesser favours, which are commonly more real, though less plausible. We hope in these Promises, because they are made by Christ Jesus, for he first clearly revealed them in 1 *Tim.* i. 10. he procured them of God, and presented them as a Mediator between both, wherefore they are made in him, 2 *Tim.* i. 1. And because they are made in him, 1. We believe they shall be faithfully performed, they are Yea and Amen, 2 *Cor.* i. 20. they were really intended, and shall be certainly fulfilled. Christ is the first, *Gen.* iii. 15. and the Promise, and God having given him already, hath evidenced his love to us, and manifested his faithfulness in promising, and his resolution of performing all the rest in due time, *Rom.* viii. 32. And therefore it is surer comfort that they are made in him, than if they had been made immediately to us; for whenever we had broke any condition, we had lost our right to all that was promised^b, but in pacts si vel tantillum ex dictis pars altera transgrediretur rupta sunt fœdera. Thucyd.

none can question those Promises which were freely by the God of truth, and are confirmed

by

by the performance of the greatest first, and depend on the perfect obedience of Christ Jesus, whose complete righteousness shall justify the claim of every true penitent, notwithstanding his own many failings.

2. We believe because they are made *in him* they shall be dispensed to us with much mercy, not like those made upon Mount *Sinai*, which could only benefit him that had at all times, and in all instances obeyed, for what comfort were that to him that owns himself a sinner? But these are from Mount *Sion*, and to be fulfilled by our gracious Redeemer whose merits are the ground of our hope and faith. He that made them, looked on Jesus, and through him with mercy on us, and we hope for his sake to receive our portion. This clause is the exercise of our faith, in pleading the Promise through Christ, and could not have been omitted; for Faith must ever regulate our Repentance,

Ἡ πίστις ἐν ᾧ ἡ μετανοία ἔστιν ἁγιογραφούμενα.
Clem. Alex.

as well as Repentance must strengthen our Faith, and these two must not be separated. The desires of a pardon without this are

but like the Petitions men offer to merciless Tyrants, rather to declare their grief, than in expectations of any help. To see Sin, and not to see the Promise, terrifies the Conscience, and turns into the amazed flight of trembling *Cain*, or the final despair of wretched *Judas*, and produces nothing but hideous groans, such as are rebounded from the hollow caverns and infernal prisons of damned Spirits. Wherefore I advise all that would repent, not to dwell so long in the dark meditations of their own vileness, as to be unable to endure the splendor of Gods Grace and Mercy: For though a serious apprehension of sin will make that bitter, yet nothing can make God sweet, but that Faith which represents him willing to receive all those that humbly come to him.

¶. XII. And grant, O most merciful Father. for
 the sake,] To be delivered from all the evil and mi-
 serious consequences of sin hath been thus far the
 subject of our Petition, which we now enlarge by the
 saying for somewhat which is really good: for that
 for again for our encouragement we call to mind,
 that our God is a most merciful Father in Christ Jesus,
 in whom the penitent is taught to look, and because
 he intercedes for us, we ask it for his sake through
 whom God is merciful, and we have a promise that
 shall prevail, *John xiv. 13.* If we asked such things
 for the sake of any Saint or Angel, we should have
 small hopes of success, for they are engaged to God
 for themselves, they depend upon him, and by their
 what they are, and the Saints have received all
 they have for Christs sake; so that if they could
 hear us (which is unlikely) they would detest any derogation to
 the honour of that name to which
 they are so much indebted. But our Church both
 here and in every Prayer we make expresses as the
 Scripture also doth) *John xvi. 23, 26.* to ask all things

ators in the Heathens may be a pardonable mistake but it is inexcusable in Christians, who know, it was never allowed by the Jews to use the intercession of

† Munster in Matth. iv. 10.

any Creature^f, and that *Daniel* prayed then for the Lords sake

Dan. ix. 17. and that there is but

one Mediator, *1 Tim. ii. 5.* and Jesus is he, *1 John ii. 1, 2* Nor is there one example (as themselves confess) of any in Scripture that prayed by the mediation of Saint or Angels. The Jews were taught indeed in imita-

tion of *Daniel* to use the name of

‡ *Adonai est clavis quâ patet aditus ad Jehovah in sua essentia quasi latentem; est Thesaurus quo ea quæ in arca condita sunt nobis impertiantur, est Oeconomus qui omnia dispensat, &c. Port. Lucis.*

Adonai in their Prayers, which they called the Key to *Jehova*, the Storehouse to contain, and Steward to dispense all blessings, the same which we affirm of Christ, but the Jews are scandalized to this day at the many Mediators of the Romanist, and so would

the Primitive Christians have been also, who all declare against it, as might be largely proved; but that

§ *Qui rectè Deum invocet per filium invocet.* Greg. Neocæs. in^o Exod.

of *Gregory Neocæs.* may suffice^h, *No man rightly calls upon God the Father, but by the Son.* I might add more for the confutation of this error, if it were not better

and more seasonably done by others already, so that we may leave this when we have observed the impudence of those ignorant and malicious persons, who charge the Liturgy as favouring of Popery, when every little Collect doth disown and declare against one foundation Article of their Faith, nay by consequence against all that are superstructed, viz. Merits, Pilgrimages, Shrines, Images, Indulgences, Penances of Satisfaction, &c. because we adhere only to the Me-

rites of Christ Jesus, acknowledging our own unworthiness, but believing that he, as our Redeemer, will procure our pardon, and as our Advocate will obtain grace to help us to walk in the ways of God.

§. XIII. *That we may hereafter*] The very Method of this exact Confession directs us in our Repentance to look three ways successively, 1. Inwards for Humiliation. 2. Upwards for Pardon. And 3. Onwards for Amendment; which Order we must not break nor disjoin the Connexion: For he that first looks up to God, before he hath seen his Sin, will but mock the Almighty; he that first looks forward will but deceive himself, and not be able to proceed: again, he that looks inwards and not upwards will despair, he that looks upward and not inwards will presume, and if he do both see his sin, and seek for mercy, but looks not onwards to amend, he doth but dissemble, and of all the rest we must be careful of what we are to do *hereafter*, because the discovery of sin and the offer of forgiveness are only to engage to a future reformation. Which consideration respects two sorts of persons who are apt to ne-

Lam.iii.40. When this sorrow hath made you h
 sin, and long for peace with God, it hath proceed
 far enough, and to continue this corroding Plaster,
 to protract and hinder the Cure. Experience tells
 that many good men suffer for want of this advi
 for fearing they should grieve too little, they study
 increase their sorrow by ever beholding the dark si
 of the cloud, which fills their hearts with benummin
 fears, their heads with unworthy jealousies, and
 their duties with distrust and unbelief : Whereas
 they would set themselves to work, and oiling the
 wheels with love and hope, leave their desires of pa
 don to Jesus to sue out, they might find more convin
 cing proofs of the Divine Mercy in his assistance
 their endeavours, than ever they shall gain by fruit
 less sighs and tears, sad wishes and empty speculation
 2. The *dissembling Hypocrite*, who also looks not for
 ward, not because he fears he cannot (as the former
 but because he resolves he will not amend his life
 only finding his Conscience terrified and uneasy, h
 would say or promise any thing to be quit of the pre
 sent smart ; but this proceeds rather from a weariness
 of suffering for evil, than a hatred against doing it
 And such mens cries for mercy, are only to stop the
 mouth of their accuser, without any resolutions of
 becoming better if they procure their quiet ; nay per
 haps they do it in hopes to sin hereafter with less op
 position. But the miserable wretches deceive and
 tire themselves in an endless circle of sinning and
 repenting, striving for a little false peace, that they
 may do that which will renew their trouble, and
 then they repent again (as they call it) though indeed

they never repent, because they
 never amendⁱ, and in this are
ⁱ Αἱ δὲ Συναχῆς καὶ ἐπὶ
 ἀγγέλοι μετανοοῦσι ὅθεν
 οὐ καὶ ἀπαρτίζονται πάλιν τὰς ἀμαρτίας, ὅτι μὴ
 ἐπὶ αἰσχύνην ἔλθουσιν. Clem. Alex. Strom.2.

work

worse than the most blind and obdurate sinner, because they see they have done amiss, and yet will do it again. O let such consider this [*heresiter*] and know till they both desire and endeavour a change in their manners they cannot be forgiven.

§.XIV. Live a godly, righteous and a sober life,]
The Jews call that place, *Mic. vi. 8.* the Law in three

words, Justice, Mercy and Humility, and S. Paul hath given us both Law and Gospel in as few in *Tit. ii. 12.*^{*} from whence this Petition is taken; for the principal end of Christs coming,

^{*} ἵνα ᾤκησιν καὶ δικαιοσύνην καὶ σωτηρίαν ζήσωμεν.

of the preaching of the Gospel, and of the communications of Gods grace he there shews to be that we may live (1.) *Godlily*, in observance of all duties of Piety to God; (2.) *Righteously*, in discharging all offices of Justice and Charity to others; (3.) *Soberly*, in performing what relates to our own Bodies and Souls; and this is the Whole Duty of Man. And surely he that confesseth he hath offended in all, and desires forgiveness of all, must needs pray for the amendment of all that hath been amiss, or his Repen-

this Church who orders us to pray for Justice and Sobriety all together. Some o-
haps may please us better, but they all ali-
together please God : If we seek our ow
chuse what we like best, but if we truly
we must embrace all, for they all depend
other, and he that breaks or leaves one
weakens as well as shortens the whole cha
us view the particulars, 1. A *godly Life*,
challenge the first place, in regard the
of Piety are the foundation of Justice an
and the neglect of these opens the door

*1 Heu primæ scelerum
cause mortalibus ægris
Naturam nescire Del.
Sil.Ital.Sublatâ Pietate
tollitur Justitia.Cicero.*

ner of wickedness¹ :
he that is a Rebel to h
just to his Fellow-Sub
first then is the Fear
godly life, and it is the

his due inwardly and outwardly. (1.) Inw
complete Precept of loving him before al
and more than all things, in giving him the
in our thoughts, in our will, understanding
so that we admire nothing more than his
nothing more than his threatnings, and

^m Deut. vi. 5. Matth.
xxii. 37. *Toto corde ut
omnes cogitationes, totâ
animâ ut omnem vitam,
totâ mente ut omnem in-
tellectum in Deum con-
feras.* Aug. de Doctr.
Christi.

thing more than his g
is that loving God wi
heart, when we co
Truth, hope in his M
his omnipotence and
Bounty ; and if thy l
disposed, it will discov
outward signification

deavours to know him, speaking honour
in a readiness to praise him, to pray to
worship him on all opportunities publick
This is the sum of the first Table of the L

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in we are commanded to love and own, honour and fear God exclusively to all others : To worship him in purity, to reverence his name, and all that bears the impresses of it, and to observe religiously those solemn times dedicated to his service, which is called walking with God ^a, and worthy of him ^o; and such a godly life is suitable to those Confessions we make of his Wisdom, Power and Mercy, and doth express we are

^a Gen. v. v.22. C.P.
*Ambulaſt in timore co-
ram Domino.*

^o 1 Theſſ.ii.12. *Ἀξίως
τῷ Θεῷ.*

really grieved for walking in contrary paths. (2.) A *righteous Life*, which is more than a Negative can express, and is by some falsely confined to the doing no evil to our Neighbours. ^p The

Heathens said, *Do not to others what you would not have done to you.* But Christ changeth it into the positive ^q, and the Christians

^p *Justitia in eo ſita eſt, ut abſtineatur alienis neque noceatur non nocenti. Ita Porphy.*
Quod tibi fieri non vis, alteri ne feceris.

^q Matth. vii.12. *Ideo mihi placent Chriſtiani, quod quæ ſibi fieri velint, ipſi aliis faciunt.*
Severus Imperat.

besides avoiding all wrongs and injuries, did that to others which they would have wished done to themselves ; and therefore the sum of this is, we pray that we

may never do that to our Neighbour which we would be loth to suffer, as hurting his Body, impairing his Estate by force or fraud, disparaging his Name at the first or second hand ; and further, whatever we would wish should be done unto us, if we were abused or oppressed, sick or sorrowful, in danger or necessity, we pray that we may do the same to them that are in such circumstances ^r; and as

^r *Τὸ δὲ χρῆναι πᾶσι ἀρεταῖς πρὸς τὸ συμ-
μερεῖν τῷ πληττοῦτον ἢ δι' αὐτοῦ.* Andron.
Rhod.in Arist. l.3.c.1.

we expect loving Relatives, chaste Yoke-fellows, obedient Children, faithful Friends and loving Neighbours, that we may be such in

all these relations : In a word that we may

*Vir bonus prodest qui-
bus potest, nocet autem
nemini. Cicero.*

all, and hurt none^c, but be
mon good to all we c
with : And this will l

pleasing to that God who
common Father of all, and the Judge of all the

(3.) A *sober Life*, which contains all that
care a man ought to take of his own Body as
in observance to him that created, redeemed ;
serves both ; for though in common speech
be opposed to Drunkenness, the word [Ca
is of larger signification, importing a prudent
ration of our natural desires of meat or drin
or pleasure, that the mind be not by them hi
the pursuing of what is truly good : So the
man who is no drunkard is not a sober per
neither the gluttonous Epicure nor lascivious
do live sober lives. The full sense of this Re

that we may be temperate and abstemious,
and chaste, full of mortification and self-deni
we may use meat and drink to serve our natur
and fit us for Gods Service ; not to pamper u
Devils Saddle, not to indispose our mind,
our body, or shorten our lives ; that we
none but lawful pleasures, and those so mo
that they may not make our spirits vain, eng
affections, engross our thoughts, nor be este
our chiefest good^c, and

* 1 Cor. vii. 29. *uti*

non frui. Aug.

grant us this command
appetites, we shall never
our watch, nor give our

advantage, nor shall we at any time be unap
duties to God or Man. This is a brief ac
this most comprehensive Petition, every part
sure we shall put up heartily, when we have

ingratitude to God, our injustice to our Neighbour, and our carelessness of our Selves; together with the vengeance we deserve for all this. Now, if ever, it will appear high time to leave those evil and dangerous ways, and to return into these pleasant and safe paths for our everlasting good: And that we may heartily ask this, we must first get a firm resolution to sit about these Duties, lest we mock God; and secondly we must see our own insufficiency, lest we deceive our selves by thinking we need not the assistance of Divine Grace. If we purpose firmly we do our endeavour, but if we beg the assistance of Gods Spirit we declare our humility, and are like to stand fast in those resolutions; and this we may assure our selves, that it is his desire as well as ours, that we should live such lives. He hath long waited to hear this Petition from us, so that when we ask it heartily he will be sure to grant it, and rejoice over us in that he is likely to reap the fruit of all that Jesus hath done for us.

[§.XV. *To the glory of thy holy name.*] This Confession may either have respect to all the Petitions before, or it may particularly be applied to the last: In the first sense it is a declaration, that (though we shall be happy in having all these Prayers heard, yet) we are not so devoted to our own advantage, as to aim no higher, but we believe it will tend to his Glory as well as our Good. Nothing by us can be added to make his Perfections more glorious in themselves; but by such incomparable testimonies of Grace and Mercy, his Goodness will be more clearly manifested to us and all men; for we consider that his delivering us from Death to Life, retrieving us from fears of Hell to hopes of Heaven, his changing us from Sin to Grace, and doing all this for rebellious Wret-

ches that he could easily destroy. This will be a great Manifesto of his Glory to all the world, for all

1 Tim. i. 16. Gr.
 'Eydē. Gloria ejus
 est scintilla lucis divi-
 na cedens in utilitatem
 populi ejus. R. Jehud.
 l. b. Cosri.

that see will admire", and be encouraged to repent and turn to this most merciful God, and we our selves shall ever remember with joy and delight, that we have found in him a most free propensity to pity the miserable, unspeakable kindness to help the unworthy; and omnipotent power to rescue the perishing from the jaws of eternal ruin; and with these holy thoughts, the flames of gratitude will ever be preserved upon the Altar of our hearts, and from thence daily will ascend a cloud of hearty Praises and Gratulations. Or *secondly*, it may be annexed to the last Petition, *viz.* that we may not only do good, but do it well, having an eye to his glory, *Rom. xiv. 5, 6.* not our own estimation, or to obtain the praise of men: That we may live *godlily, righteously and soberly*, not to our own credit, but *his Glory*, and when we have done all, may in gratitude cast all at his feet, to let all the world see, by whose Long-suffering we are spared, by whose Mercy we are forgiven, and by whose Grace we are reformed: And that our holy Lives hereafter may shew, that we are so in love with God and his ways, that we esteem it our chiefest Happiness to be like him, and walk in them all our days.

§.XVI. Amen.] There is in the Liturgy as well as Holy Scripture a twofold *Amen*. the one Affirmative in the end of the Creed. the other Operative in the end of Collects, and particularly of this Confession; so that

* *Futur. Niph.* [28] here it is an Adverb of Wish
per Apharef. [28] unde Lxx. *Aphe.* Vide Full. Miscel. l. i. c. 2.

a serious desire that God would grant all our Petitions.

Thus the Jews used it at the end of their Hymns ¹ and Prayers ², and in that CVI. Psalm the people are particularly charged, when they had heard that Psalm read, to say *Amen* after it : And the ³ Rabbins enjoined the saying it after every little Prayer, as a thing pleasing to God, and profitable to Men ; comparing it to the setting our name to an Epistle writ in anothers hand, which then becomes ours when we sign it ^b.

The same Doctors in the Talmud also reprove three sorts of *Amen* (1.) *Pupillum*, when like children they speak it to that they understand not. (2.) *Amen surreptitium*, when by carelessness they say it before the Prayer be done. (3.) *Amen scissile*, when by sleepiness and yawning they cut it in two parts : By all which it appears they would have it pronounced zealously and reverently by all the people. From the Jews our Lord took it, and by placing it at the end of his own Prayer, *Matth. vi. 13.* declared he would have us Christians to subjoin it to all ours ; and accordingly it appears the Apostles ordered it, for the most ignorant (who could only join with others, that prayed for him) was appointed at the end to say *Amen* ^c. Which we may the rather believe they ordained

in the Church, because we find the Masters of *Israel* appointed those who could not pray for themselves nor read, to go to the Synagogue ^d, and hear what others then prayed, and by saying *Amen*

¹ 1 Chron. xii. 36.

² *Ex voce testati sunt omnes se probare ea que recitantur.* Grotius.

³ *Quicumque finitis singulis precatiunculis dicit Amen in hoc seculo, dicit etiam Amen in seculo futuro.* R. Jehud. Tanch. *Ille facit ut redemption nostra acceleretur.* Alter RR.

^b Buxt. Synag. Jud. c. 7.

^c 1 Cor. xiv. 16.

Gr. *ἰδοῦτα.*

^d Buxtoff. Synag. Jud. cap. 5.

heartily to their Prayers, they made those Prayers (as they taught) to become their own. From the practice of the Apostles, it is sufficiently proved to have descended

** Nos simul Amen dicimus. Irenæus. Si pro ipso Salvatoris pacto in consensu duorum quodcumq; petierint fiet; quid igitur futurum ubi ex tot tantisq; populis in unum congregatis, una vox respondeatur acclamantium Amen. Athan. Ad similitudinem cælestis tonitrui Amen populus reboat. Hieron.*

into the constant use of the Church in all ages ; so that all know the People in the Primitive times, used in the conclusion of all Publick Prayers to answer with an *Amen* loud as a clap of thunder. And I wish our times (which pretend to so much zeal) had never laid aside this holy custom, which besides the prescription of Antiquity hath the records of Scripture to produce for

its observation. I wish I might be a happy instrument to restore the use of it. Let us, I beseech you, resume this most useful Conclusion, and all speak it heartily and audibly, to testify both to God and Men, that we have all one Lord, one Faith, one Hope, and one Mouth : And as we pronounce it let us reflect on all the sentences of the foregoing Prayer, (especially such as vain thoughts hindred us from attending) and sum up all our desires in one devout *Amen*. Lord let all and every of these things be granted to us. If you forbear to say *Amen* out of dislike to the Prayers, do but study them, and I am confident you will be reconciled to them ; If you omit *Amen* out of negligence, pray consider how you can expect God should accept that Prayer which you never owned nor consented to : You might as well be absent if you join not with the Minister. And therefore that God may say *Amen* to all our Prayers, he grant us Grace to say it devoutly unto our own : *Amen*.

The Paraphrase of the Confession.

O most glorious and dreadful Lord God, who art mighty in thy Power, and of absolute Authority, to destroy us and yet willing to spare us, and who hast shewed thy self a gracious [and most merciful Father,] thy pity encourageth us to confess unfeignedly with shame and sorrow ; That [we] thy poor creatures [have erred] and daily gone aside out of thy paths, by frequent, sudden and unobserved sins, [have strayed] many times into voluntary, deliberate habitual transgressions ; whereby we have strayed far and wandred further [from thy ways] of peace and paths of peace, where we might have been so safe and happy : And now we are [like lost sheep] without our good shepherd, exposed to many and subtle and powerful enemies, unable of our selves to resist them or flee from them, and unlikely to return to thee, unless thou come to seek and save us. O Lord, we now find to our sorrow that [we have followed too much] and too long after false principles even [the devices] and false principles of our corrupted understandings ; yea we have been led headlong after our mistaken choice by the blind affections and desires of our own hearts,] and thus by forsaking thy conduct, and pursuing all that a mistaken judgment could devise, or a wicked heart desire [we are] daily in thought, word and deed, most grievously [offended against thy holy Laws,] though we were not ignorant of them, nor can we make any excuses against them. Who shall plead for us, that we have been fully instructed in our Duty, and yet through laziness, forgetfulness or worldly-mindedness have very often [left undone those things] which

our Duty to God, our Love to our Neighbour
the Care of our own Bodies

*† Here reflect upon what
you read S. 6. and 14.
calling to mind what
you have omitted of your
Duty to God, your selves
or others.*

Souls required? All [we
ought to have done] most
sincere and cordial re-
but these we have either o-
or else performed so slightly
they might almost as well

been left undone; by which thou hast been pro-
to give us up to the deceits of Satan: So that
[have] besides these sins of Omission frequently
those things] also which have tended to Thy
nour, our Neighbours hurt, and to the prejudice

*‡ Here remember your
Sins of Commission (as
hath been said) and call
to mind your breaches of
the second, third, sixth,
seventh, eighth, ninth
and tenth Command-
ments.*

our own Bodies and Souls
least of [which we ought
have done] to have gain
whole world. O thou Ph
of Souls, our heads are
evil devices, our hearts c
desires, our lives are over
with the loathsome sores of

transgressions, [And there is no health in us
power to help or save our selves out of this n
'Tis true we have wilfully brought our selves
this estate, [But thou, O Lord,] who seekest
stricts, [have mercy upon us,] let thy bowels yearn
on so wretched a spectacle, and forgive that
guilt that doth amaze us; for though we deserve
pity, yet thou knowest we are [miserable creatures
like to be eternally condemned by thy Justice, and
dost not pardon us; and certain to perish under
Vengeance, whensoever thou beginnest to punish
But for thy pity and compassion sake [spare
them, O God, that] (knowing they have deserved
thy wrath, and fearing before it comes) do o

own accord [confess their faults] in hopes to find mercy and a deliverance, if not from temporal judgments, however from eternal. Although, O Lord our God, when thou hast removed thy judgments, unless thou also take away the security and presumption that our sins leave behind, we shall want thy power still, which is our only happiness : Therefore we further pray [Beseege thou] that health and peace, wisdom and strength we had before we did offend ; we now relent and are of the number of [them that are penitent,] and resolve, if thou wilt cleanse us from the dregs of these corruptions, never to do the like again. We confess we have no merit to deserve these things, and so no ground in our selves to expect them ; but we hope thou wilt grant us all these requests, O thou God of truth, because they are [according to thy promises] which thou madest so freely, and resolvest so fully to perform. O Lord, thou hast openly [declared] and proclaimed these thy gracious intentions [unto mankind,] on purpose that such poor sinners as we (who are not excepted) might not despair, but lay hold on those comfortable Promises which are made [in Christ Jesus our Lord,] who purchased this favour for us, and in whom thou art reconciled to us ; so that we not only hope for a pardon, but mindful of his intercession, we beseech thee further to give us thy Holy Spirit. [And grant, O most merciful Father, for his sake] who is now pleading in heaven for us, [that we] who have earnest desires and unfeigned purposes to amend, though we cannot satisfy for the time past, [may hereafter] give all diligence to [live a godly] and religious life in observance of all our Duties to thee ; that we may love and fear thee, honour and adore thee, believe in thee, and rely upon thee, long for thee, and de-

light

light in thee above all the world, daily seeking to know thee, praying for thy help, praising thee for thy mercies, and waiting in hopes of the eternal enjoyment of thee; that by serving thee we may be enabled also to lead a [righteous] life in all justice and honesty, love and charity to our Neighbours, hurting no man in thought, word or deed, but ready to relieve and help all to our power, doing ever unto others what we would have done to our selves. And lastly, grant that by thy Divine aid, we may live temperate, a chaste [and a sober life,] mortifying our lusts, moderating our desires, and restraining our appetites, so that we may avoid all carnal delights that would cloud our reason, engross our thoughts, pollute our bodies and souls, or unfit us for thy service: which if thou shalt please to do for us, thy Mercy in forgiving our grievous sins, thy Pity in delivering us from apparent ruin, and thy Grace in strengthening us to live a reformed life, will not only be our advantage, but turn [to the glory of thy holy name,] which shall be praised by us and all the world for these incomparable testimonies of thy unspeakable loving-kindness to us poor sinners both now and evermore. And in token of our earnest desire of all this, we unfeignedly sign it by heartily saying [Amen,] Lord grant it may be so.

SECTION IV.

Of the Absolution.§. I. *Of Absolution in general.*

SIN doth abridge the Soul of its free Converse with God, binding it down by its terrors, and holding the wicked fast in its chains unto the Judgment of the great day, wherefore it is compared to a Bondⁿ, and sinners are said to be holden in its Cords, *Prov.* *Cuiusque dominas.* ⁿ Acts viii. 23. *Græc.* *Cuiusque dominas.* *Eccl.* 22. but since Christ came to loose these Bonds, *Isai.* lxvi. 1. they are now prisoners of hope, *Zach.* ix. 12 because Jesus hath the keys of Death and Hell, and he can loose whom he pleaseth, by forgiving, that is, *absolving* and unloosing those Bonds. But because he is now invisible and employed in heaven to intercede for us, before his departure

so much abused by the Papal Church : So that it perhaps help the Devotion of many, if we disc the true meaning of *Absolution*, and the mistake our Adversaries on both sides ; as well those make it nothing, as those who urge it *instar omni* those who would rob us of it, as those who w ensnare us by it. (1.) The true Judgment of Church of *England* concerning Absolution, may be gathered from the Liturgy, in which are t Forms of Absolving set down : The first *declara* here, which is a solemn promulgation of Pardon a commissioned person, repeated every day when whole Congregation confess their sins, wherein t are assured of forgiveness, if they repent and belie and this is fitted for a mixt Company of good : bad men, where many Hypocrites feign Repentar but this Absolution gives no encouragement to si only it assures all that there is a Pardon, and the on what terms it may be had ; so that to those w truly do repent it is present Remission, to those d do not it is a Monitor that they may repent ; it co forts the godly, and allows not the wicked to prefar no nor yet to despair : And this being pronounced all the people, every one is to take his portion. T second Form is *petitionary* in the *Communion-Servi* where the Minister lays down the Promise, and that ground, by virtue of his own Office, begs God to make that Promise good, and this is m than the Prayer of another person ; because the Mi ster, who is sent to assure men of Pardon, upon th Faith and Repentance, when he sees such lively sig of both (as most shew at the Lords Table,) may w authority and confidence, request Almighty God forgive them who in all likelihood are come up his own terms : As a Captain when a besieged Tow

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yielded upon the Articles sent by the General, confidently require him to seal them. So that Satron came to S. Basil, and desired from him Pardon of her sins, and when he answered, God would forgive, she answered, *I know that, and I desire the Prayers of you his Officer may be used to him for me.* And we read in Gods Word a petitionary Absolution, *Acts viii.24. James v.* which is something more than the former, because at the Holy Sacrament, our sight of sin is clearer, conscience quicker, and our fear greater; so that then we need more comfort than to be told barely there is Pardon, and are fit to receive more, because there are now more signs of Repentance. The third is justified in the *Office for the Sick*, wherein the Priest declares there is a Pardon, and prayed for the Person, doth by Gods Authority, and as his Substitutes, declare him [whom he sees truly penitent] loosed from the guilt of his sins by Christs Blood.

*Quantum in se est sacramentum reconciliat-
onis homini impendit.*

But this so high and so solemn Office is not by our Church prescribed to be performed but only to a weak or dying man, nor to be put upon his hearty Confession, and being full of grief and sorrow; and when he shall desire to hear Pardon from the Priests mouth, before he go to the Tribunal: In such case out of pity to this distressed Soul, and to fortifie him against the agonies of Death (upon evidences of his true Repentance) this Absolution may be given: If he be deceived^k, the man is deceived; if he be not deceived, the better by having the Benefit of his Pardon antedated in need, Now by all this it

k Deus non semper sequitur judicium Ecclesie, quæ per surreptionem & ignorantiam interdum judicat. Pet. Lom. Sent. l.4.

appears

appears, that our Church neither refuses to give Absolution, after the solemnest manner in some cases some among us have fancied, nor yet applies it to every Confession, as the Romanists generally do, who scarce ever use the two first sorts of Absolution. To this brief account we shall add these Considerations. (1.) Those who think the Priest ought not to absolve any persons, are grossly mistaken: For why then did Christ repeat this Commission so often? Are all those Lines wholly insignificant? They must take them so to be, who fancy this but a personal Privilege dying with the Apostles: The Primitive Church did not so understand them, for it is easie to prove that Absolution was used frequently in the three first Centuries, and therefore why may not we use it now since penitent Sinners need comfort now as well as any did then, and why should the Remedy cease while the Disease remains. Christ gave the power of these Keys to all the Apostles and their successors; and *S. Peter* absolved the penitent Jews¹; *S. Paul* the Submissive *Corinthians*²; and *S. John* applies it to all Ministers³; and why should any be offended at our exercise of it upon a weighty occasion. If it be objected, *Luke v. 18.* that *God alone can forgive*; we grant it, that none but God can absolve in his own right; but 'tis certain, that this power may be communicated to an Angel, *Exod. xxiii. 20, 21.* or to Men, for the Apostles were men (though holy men) and they had it; God recorded, but *unto us* (saith *S. Paul*, *2 Cor. v. 18.*) is committed the Administration of it. He the Lord, we the Stewards of these Mysteries; nor does this invade God's Prerogative any more, than it would impair the Kings Privilege (of pardoning condemned Malefactors) if

¹ Acts ii. 32.

² 2 Cor. ii. 10.

³ *Ἐν παντί τοις Χριστοῖς.*

⁴ 1 John v. 16.

re of his Attendants shall by Royal Appointment deliver the Pardon sealed to him that must have the benefit of it. It is therefore no absurdity to say, *God ordoneth* * when the Minister absolveth according to the Evangelical conditions of Pardon, and if he be not forgiven upon it by

* *Deus quoque peccata dimittit per eos quibus dimittendi tribuit potestatem.* Ambr. in Luc.

God, it is not by want of right in the Priest, but for want of Penitence in the party; and no doubt in such case if the Minister judgeth to the best of his skill, he doth his Duty: though where Faith and Repentance wanting, God himself will not forgive; nay where men grow worse, he revokes his own purposes of Mercy, as well as the Ministers sentence: But we suppose he will the sooner forgive, when his commissioned Servant hath piously and prudently proceeded so far. But (2.) we do lament to behold this sacred Privilege abused by the *Roman* Church to serve the ends of Pride, Avarice and carnal Policy. And first we disallow that Arrogance of fixing this Power to *S. Peter's* Chair or those Authorized by it: because we know all the Apostles had as much right to absolve as *S. Peter*, *John* xx 22, 23. and from them descended (say we) to Gods Ministers, not only to him that calls himself) Christs Vicar Secondly, we reprobate that accursed Simony which they use, to sell Pardons, prostituting the Top-Jewel of the Priestly Litre for filthy lucre; and not only so but by this means they cherish Vice, fill the World with Atheism and Profaneness, disgrace Religion, and ruin many Souls who rely upon such broken reeds, I mean bought Pardons. Thirdly, we disclaim that *Machiavillian* Policy of making Absolution an Art

* *Crescit enim ibi multitudo peccantium cum redimendi peccati spes datur, & facile itur ad culpas, ubi venalis est ignoscentia gratia.* Aristob. l. 7.

to advance the Priests in estimation with the People, and to give them opportunity to pry secrets of Princes ; for under pretence of ecclesiastical Spiritual office they aim at Temporal things. these ends they enjoin *Auricular Confession*, 1

¹ *Sacerdos est Judex condemnare vel salvare.* Bellarm. de Pœn. l. 3. c. 2.

Attritio virtute clavium fit contritio. Cor. Gl. ad Dist. x. de Pœn. *Negatur remissio iis quibus noluerunt sacerdotes remittere.* Bellarm. sup. ² *Optat. Milev. in Parmen. l. 5.*

³ *Homines autem in remissione peccatorum ministerium suum exhibent, non ius alicujus potestatis exercent.* Ambros. de Spir. San. l. 3. c. 19.

⁴ Vid. Biel. in 4 Dist. 14. Quæst. 2.

⁵ — *Secundum quod potestas mihi tradita se extendit — & quantum* P. Martin.

Priest in Gods throne ⁶ *Audian* Hereticks of old ~~new~~ disciples ⁷ did ; con- the antient Church of may to their own Opinion Practices ⁸ in former times therefore we may and declare our abhorrency of uses of Absolution, though sober, moderate and useful- ner we do perform it, w vary from the prime intention of Christs Commission, and Office of Antiquity ; All was instituted by Jesus, have been corrupted by it will cast away the Corruption not the Ordinance it self *debeo & possum.* In vet. for

§. II. The Analysis or Division of the Absolution.

The Absolution contains three things,

- | | | | | |
|---|---|--------------------------------|-------------|--|
| 1. The Commission, in which is shewed, | 1. From whom it comes, | That God who is | 1. Able, | [Almighty God, the father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he should turn from his wickedness and live : And hath given power and commandment to his Ministers, to declare and pronounce to his people being penitent, the Absolution and Remission of their sins. We, viz. Almighty God. pardoneth and absolveth all them |
| | 2. On what occasion, | | 2. Willing, | |
| | 3. To whom, Ministers, | | | |
| | 4. For whom, his People, | | | |
| | 5. About what, | | | |
| 2. The Execution of it, by declaring | 1. Who giveth, | | | [all them 1.] that truly repent and 2.] unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us 1.] true Repentance, 2.] and his holy Spirit, that those things may please him which we do at this present, and that the rest of our lives hereafter may be pure and holy, so that at the last we may come to his eternal joy, through Jesus Christ our Lord. Amen. |
| | 2. What is given, viz. Deliverance | from the Guilt and Punishment, | | |
| | 3. To whom, viz. | 1. How many, | | |
| 3. The Application or a direction to Prayer, shewing, | | 2. How qualified, | | |
| | 1. For what we must pray, | | | |
| | 2. Why we must pray, for these, viz. that we may have | 1. Present acceptance, | | |
| | | 2. Future assistance, | | |
| | | 3. Endless happiness, | | |
| | 3. How we must pray for them, | | | |

A Practical Discourse on the Absolution.

§.III. **A**lmighty God, the Father of our Lord Jesus Christ,] There is nothing in the world more desirable than the peace of a good Conscience, especially to those who have felt the smart of a Conscience disquieted by sin. The pardon of sin, which removes those terrors, is most welcome news to such, and the messengers most acceptable, *Rom. x. 15.* but he that hath been truly humbled, will make a stop (either out of doubting or admiration*) when a *Nathan* is sent from God to tell him of a pardon, *2 Sam. xii. 13.*—he wishes it might be according to that word; only

* *Luke i. 34.*

Gr. *πῶς ἔγωγε τῶτο, non dubitantis sed admirantis.* Grot.

the greatness of his desires awaken some little Jealousies, lest the message be too good to be true, and therefore such an one may ask us by what Authority we do this (*Matth. xxi. 23.*) we answer we are but deputed Servants (*Heb. v. 4.*) in all we do, much more in this transcendent part of our Office, *2 Cor. v. 2.* We shew them our Commission from Almighty God, whose power none can question, it being a part of his name, *Exod. xxxiv. 7.* to be the pardoner of iniquity, transgression and sin, viz. of all sorts in thought, word and deed. His Laws indeed forbid sin, and his word decrees punishment for it, but this doth not

† *Deus cum legem poneret, non ademit sibi omnem potestatem: sed habet ignoscendi licentiam.* Lactant.

‡ *Imperator licet sententiam revocare remque mortem absolvere, & ipsi ignoscere, quia non est subiectus legibus quæ habet potestatem leges ferre.* August.

tie his hands, nor take away his privilege† to forgive, by which indeed he shews himself Almighty* [*Ἀυτοκράτωρ*] supreme Lord

of all the world, above us and his own Laws, so that he can dispense with them : He that bound can loose without appeal or control, *Revel. iii. 7.* We come from him who is the offended Party, and the Judge, who if he please to forgive, can do it so fully, that neither Men nor Devils can call you to a further account, *Rom. viii. 33.* Now if this term of *Almighty* prove dreadful as representing an Almighty Justice who remits not without blood, *Heb. ix. 22.* so that the poor Soul ask (with *Isaac, Gen. xxii. 7, 8.*) *Where is the Lamb ?* I answer, God hath provided ; and in the next words, *Behold the Lamb of God,* Jesus Christ ; for this *Almighty God is the Father of our Lord Jesus Christ,* and in him the Father of mercies and God of all comforts, *1 Cor. i. 3.* For being satisfied with that all-sufficient Sacrifice, God now can be just and yet forgive us, *1 John i. 9.* He that sends us, can pardon by his Supremacy easily, may do it by his Covenant in Christ Jesus justly, will do it through his love in him certainly. And now methinks the pious man should be transported with ecstasies of Reverence and Love ; Reverence to this mighty God, Love to this merciful Father. Behold that glorious God whose anger thou hast provoked, and whose Commissions for thy final ruin were issuing out to be executed by the destroying Angel ; he is now the father of Jesus, and for his sake, and at his intreaty hath sealed thy Pardon, and cancelled that Warrant signed for thy Execution, *Ezek. xviii. 4.* and sent thee a full and free Absolution by the hands of a Messenger of Peace ; what posture is lowly enough to receive it ? What Love great enough to return for it ? O blessed change ! Now thou seest what Jesus hath done for thee ; look not so much at the Hand that brings it, as the Power that sent it, and the Merits that purchased it : So shall

thy Faith be firm, thy Comfort sweet, and thy Peace durable: so that nothing but wilful renewed affronts against him that sent it, can alter thy Pardon, abate thy Joy, or disturb thy happy Peace.

§ IV. *Who desireth not the death of a sinner.* These are the very words of God himself, *Ezek. xviii. 23.* and for better confirmation they are again repeated, *Chap. xxxiii. 11.* and are strengthened by an Oath, which he is pleased to take by his Life, that is himself, *Heb. vi. 13.* Not that he

* *Nura. xxiii. 19.*

*Qd dicitur in oib; i
Oib; addit qd dicitur
in i qd dicitur in i.*
Philo.

* *Deus loquitur nobis
cum lingua filiorum ho-
minum. RR.*

needs such bonds* to keep him to his Promise, but for the confirmation of our Faith, and as a condescension to our Infirmary*. Indeed all Gods-words are most true, but not many have an Oath annexed as this hath, which he

(that will not have us swear but upon weighty occasions) would not have added, but because the belief of this is the foundation of all Religion, since no man can begin to seek to God, till he believe that he delights in Mercy, *Heb. ii. 6.* and is willing to receive those that turn to him. Wherefore let us not doubt so great and necessary a truth confirmed with his Oath*, who assures us he wills not the death of a sinner*: He doth not will nor desire it, as we do those things which we have pleasure in, but is even forced to it against his inclination. Which gracious nature

f God is here set before the sinners eyes, to discover that probability there is for his granting our such a petition, because he that desireth not the death of such, is very likely to offer such a Pardon: It is i

b *O beatus nos querens
causa Deus jurat! O
miserrimas s; nos Deo
juranti credimus. Tert.
de Penit.*

c *LXX. Ma Solum
Solum. Vatah. Nam
desiret aut tale?*

deed only said he wills not their death, but this Phrase means, he desires the life, even the everlasting life of all Penitents ^d: So that if the hopes of Remission will support them, and give them encouragement to seek for happiness, they shall find enough in him.

^d *Negatio mali in SS. notat accumulationem boni.* Joh. iii. 18. Joh. xi. 26. vide 1 Tim. ii. 4. 1 Thess. v. 9.

To do good is the nature of God, he doth this willingly and readily, without the consideration of Merit or expectation of Reward, but Punishments are ex-

orted from him ^e by mens wickedness; and when he inflicts them, he expostulates with himself like an indulgent Father about to correct a disobedient Child ^f: So that it is no incredible thing, that he should send a Pardon.

^e *Lam. iii. 33. Non afflixit ex corde. Vatab. Non est proprium Dei affligere & castigare homines, sed alienum. Annot. ejusdem.*
^f *Hosea xi. 8. Ezek. xxxiii. 11.*

It is the device of *Satan* to picture the Almighty so dreadful, that he may be a terror to his Supplicants, to make men fear, and hate, and flee from him, rather than love him with delight. But

God is Love, and especially kind to men ^g, who have no reason to dishonour him by dismal apprehensions of him. Remember I

^g *Οὐδὲς Θεὸς ὀργίζεσθαι ἀνθρώπους.* Plato.
1 John iv. 8.

beseech you, the Price paid for you, the Covenant made with you, the Promises given to you: Call to mind how justly, frequently and easily he might have cut you off, if he had not designed to be reconciled; and think of the earnestness of his Invitations, continuance of his Patience, the arts of his Providence, and all other means used to preserve you; and then blush at your selves for having ever had hard thoughts of God, or doubting he would not *absolve* you: Whoever hath so conceived of God is as bad as an Atheist;

for one takes away Gods Being, and the other his Goodness, as if like the *Scythian* Deities^b, he rejoiced in human Sacrifices; yea we our selves had rather be reported to be dead,

^b *Melius esset nullos credere Deos, quàm esse putare, sed sanguine casorum hominum letatos existimare. Plutar.de Superst.Scyth. & Gall.*

than traduced living; but though this unbelief do attempt to dishonour God, the mischief lights

upon itself; for God is glorious still in Mercy, and he that does not believe it, is void of Love and Hope,

^c *Et faciunt animos humiles formidine divum, Depressosq; premunt ad terram. Lucret.*

weak in Faith, full of Fears, and dismal Expectationsⁱ; and when he that is persuaded of Gods Mercy, can rejoice in hearing this Absolution; the other quar-

rels with the Messenger or suspects the Master, and tortures himself with endless scruples.

§.V. But rather that he should turn from his wickedness and live,] We must be cautious while we endeavour to prevent Despair, that we encourage not Presumption; and lest any should think, when they hear of Gods kindness to sinners, that he will allow them their sins, *Rom.vi.1.* this is added to shew that he so desires our Happiness as the End, that he desires our Holiness as the Way thither: He would have us live, *viz.* in eternal Glory, but his desires cannot be accomplished, if we continue in our wickedness, because then God is obliged in Justice to destroy us; therefore he labours to turn us from those evil ways which end in death, and to bring us into the safe paths of holiness, which are the beginning of heaven upon earth; for the felicity of heaven is but an addition to, and the perfection of holiness. In vain then does any trust to this Mercy of God who lives wickedly still: For what Father would spare his obstinate Child.

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or what Prince pardon his rebellious Subject, on condition they will not renew the same. It is possible indeed to obtain a Pardon from when the offenders mean not to reform; *Cæsar* was pardoned by *Brutus* a reconciled enemy, whom he had pardoned for his Son; *Cicero* was beheaded by *Popilius* he had saved from publick Justice. But the all-God knows your purposes, and can tell what you will do hereafter; so that you may deceive your selves by hoping for forgiveness while you turn not from your wickedness; but you cannot deceive him, if he will not make his mercy support of your iniquity; he would undo sinners, if he did too easily forgive; such a Pardon before true Repentance make sin cheap, and encourage men to do wickedly. Therefore he sends his Ambassadors to proclaime his gracious intention of saving you, lest any should grow desperate with *Cain*, *Gen.* iv. 13. and as hardened Traitor, resolve to die in their Rebellion. But these Ministers of God are first to turn themselves from their iniquities, and if they do so in that, they have a Pardon ready sealed, and the gift of life everlasting. That God who is unwillingly will freely forgive, it is most likely he had rather give you life, and will receive it, and if you miss it, it is because you will sin and die, not because he had rather you should perish.

And hath given Power and Commandment to Ministers,] Whoever hath a just Right and authority, may either exercise it in person, or depute

ἡ Τάχην διεσπείδον-
ται, ἢ πρὸς καλὴν γίνε-
ται, τοῖς διεσπείδουσιν,
καταφρονούντες ὅτι ὡς
ἐνθάδε τῷ καλῷ, δέ-
τερον ἢ φυλακισμῶσι
περιποιοῦν αὐτοῦ, ἐν
αὐτοῦ ἔσονται. Orig.
ἐπὶ ἀρχ. l. 3.

✓

depute others by communicating to them their power to act subordinately, and then these Substitutes have a Ministerial Right, so far as their Commission extends. A Temporal Prince can do thus, and chuse which of his Subjects he pleaseth, to act in his Name and by his Authority. Much more may the God of Heaven do so, and we are taught whom he did chuse *Matt. xxviii. ult. viz.* The Apostles and their Successors, who are his Ambassadors, *2 Cor. v. 20.* his Ministers and Stewards of Divine Mysteries, *1 Cor. iv.*

1 Heb. xiii. 17. Græc. ἐκκλησίαν. 1 Thess. v.

12. Gr. *μεγίστη*.
= Lev. x. 13. *יִגְדָּל*
Propinqui Dei. Fagus
in lectis.

¶ Jud. ii. 1. Ch. Par.
Ascendit Propheta in
legatione à coram De-
mo.

[illegible]

Δαίμονες — Divinorum sunt patefactores — Traducant divina ad nos & nostra vicissim ad divina perducant. Jamblich. de Myster.

nay the Presidents of Souls ¹, and
 the familiar Friends of God ², the
 Scripture calls them Angels ³
 because they have the same em-
 ployment which the Antients as-
 cribed to Angels ⁴, to convey mes-
 sages between God and men, to
 present their Prayers unto him
 and bring back the news of his
 Love, and especially to bring this
 Pardon to the Penitent, yea to
 proclaim it even to the impeni-
 tent. Wherefore let those that
 despise the Priest, or who invade
 his Office, or allow no difference
 between a Pardon pronounced by
 him and an ordinary person, take
 heed of contemning those whom
 God so highly honours, and be-
 ware they intrench not upon the

Supreme Power of the sender, in disallowing the Subordinate Power of those that are sent. A condemned man may be told of a Pardon intended to him, but he will then believe and humbly rejoice in it, when *Princes Herald* approacheth with it in his hands.

And should not we shew as much reverence and joy upon the news of a greater Absolution; as that learned Professor did^r, who though in some things he dissen-

^r Dr. Reynolds.

ed, yet in this of Absolution was so clear, that he de-
livered it on his Death-bed, and kist the hands of his
brother-Professor^r who at his
sincere Request had absolved him.

^r Dr. Holland.

But besides their *Power*, as the Ambassadors of Christ,
they have a special Charge and *Command* to restore
them that fall, *Galat. vi. 1.* to comfort the feeble-
minded, *1 Thess. v. 14.* and under the Allegory of
Shepherds, *Ezek. xxxiv. 4, &c.* are severely threat-
ened, if by their neglect, the diseased, broken and scat-
tered ones of the flock shall perish; and certainly if
shepherds grow desperate because they know not of a
Paradise, it will be heavily charged upon these Shep-
herds, who do not proclaim this (as we do in our
Church every day) to bring such to a hearty Repen-
tance. A *Power* we have always, but when there is
any truly humbled, then we have an express *Command*
to loose them of their bonds.

§. VII. To declare and pronounce to his people
being penitent, the Absolution and Remission of
their sins,] As the Priests of the Law were to pro-
nounce a Blessing upon the offerers, *Numb. vi. 24, &c.*
So those of the Gospel are to dispense the Blessing of
Absolution unto the Penitent. And we declare it in
this daily Form according to the power which God
hath given us; but upon great need and especial occa-
sion, are ready more solemnly to pronounce it to
those that are prepared for it, according to the par-
ticular charge we have received; and in both cases we
can assure those that truly repent, that the guilt of
their sin shall be absolved, and the punishment remit-
ted:

ted: But God himself will not forgive any but those that are penitent, and therefore his Servants cannot whose power in this is limited and regulated by Gods Will. Indeed we cannot see the hearts of men, nor infallibly determine of the Sincerity of their repentance, but yet we see external signs of it, Prostration, Confession, and in some, Sighs and Tears. Wherefore

1 Cor. xiii. 7.

Justius est occulta de manifestis præjudicare, quàm manifesta de occultis prædicare. Tertul. Apol.

Ἐὶ δὲ τὸν πᾶν ἀμάρτηον τὸ ἀδικῶς ἀπολογεῖται, ἢ τὸ ἀδικῶς ἀπολογεῖται ἀντιφάν.

Credulitas error est magis quàm culpa, & quidem in optimi cuiusque mentem facillimè irrepit. Cicero.

Charity obligeth us to judge favourably in dubious cases, and it is better to commit an error on the right hand of Mercy, than the horrid crime by Cruelty, and good men, especially Ministers out of tenderness should hope the best. The Rabbins say in a cause of Bloud, if one have a casting voice, he must ever be on the merciful side, and give his suffrage for sparing; and the same reason holds here, especially in a cause in a mixt Congregation

many are truly penitent; and some of them much distressed, and these must not starve for fear others should starve, lest we destroy the righteous with the wicked. Wherefore we hold out a daily Pardon, but we do not sufficiently exclude the ungodly, because we declare the Pardon only belongs to the Penitent. Yet though the Minister is to judge charitably, the People are to examine impartially, because though the Servant cannot, yet the Master can distinguish between the penitent and impenitent. And though the Minister shall have

reward for his Charity, the obstinate Sinner shall not have the benefit thereof. Let it therefore be your duty to examine your hearts and repent truly, that so you may not only have a Pardon from Man, but from

IV. The Absolution.

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God also; for he that truly repents, and then humbly to receive this Absolution, shall have it to him.

I. He pardoneth and absolveth.] The unjust for flattery and advantage, doth in his own private compacts, diminish and remit his debts, without his consent, *Luke xvi. 5, 6.* The Priests are false Stewards to the God of Heaven in the same manner acquit sinners. But the Priests of the *Roman Church* may get fraudulent dealings, sure I am God keeps so Debt-Book, that he will lose nothing, only the Lululous Debtor shall suffer by his rash belief, he is called over to a new reckoning; but benevolence is the most necessary qualification in a Minister, *1 Cor. iv. 2.* we do not pretend to do this in our own names; but being to publish a Pardon, in nomine Domini (not we but he pardoneth) it is Gods sole Privilege to forgive sins: The Jews and Pharisees called it Blasphemy for any to take to this power, *Luke v. 21.* and the Fathers of the Christian Church prove Christ to be God, because he forgives sin, which none can forgive but God, and his Son Jesus Christ, who is also very God, and purchases this mercy of Absolution with his own blood; wherefore we give to God the things which are Gods, and plainly declare that he is the Author, we the Ministers only of this favour, the Angels and Messengers to bring the news thereof. The sum is, *Ille largiri qui peccata nostra portavit.* *Cypr. 2 En, fili, et remissa tibi esse peccata; hujus me testem habebis.* *Vade Per. in Matth. ix.*

^a *Ergo qui remittit Deus est, quia nemo remittit nisi Deus.* *Hilar. in Matth. Can. 8.*

^x *Ἀποφύγετε ἵνα μὴ ὁ Θεὸς ὀργισθῇ ὑμᾶς.* *Chrysost. in 1 Cor. xv.*

^y *Ille solus peccata dimittit qui pro peccatis mortuus est.* *Ambr. Veniam peccatis quæ in ipsum commissæ sunt, so-*

preme.

preme Judge, he from whose Sentence is no pardoneth thee; fear not then the state of *Agag Saul* had pardoned, but God had not; whe *Samuel* hewed him to pieces in the midst of h hopes that the bitterness of Death was past.

dometh that hath no Equal to examin or approve less Superior to disanul his actings: Our Abs

^a *Tunc enim vera est absolutio Præsentis, cum æterni arbitrium sequitur Judicis.* Gregor. Hom. 26.

therefore is profitable wh persons are meet to receiv but the stamp of God wil it currant in Heaven itself Priests Pardon is not cor till it be ratified there; w

are holding out this Absolution, he that know among you are true Believers and really Peniten to such seal their Pardon in Heaven, which wil ours to be valid: For it is our great Master th solveth, because what we do is pronounced Name, dispensed by his Authority, offered on hi ditions, and confirmed by his Approbation.

§.IX. All them that truly repent and unfeig believe his Holy Gospel,] Repentance and Fai by Christ; *Marki. 15.* and his Apostles, *Acts* made the conditions of all the Gospel-Promises without them no Absolution can be had. Those have these no man can condemn, but without no man can acquit. It was therefore a great gance in those Ecclesiasticks in St. *Jerom's* time,

imagined they could save or stroy at pleasure^b, and it great a vanity in any to beli Servant acting contrary to Masters known Will. When

^b — *ut vel damnent innocentes vel solvere se noxios arbitrantur.* Hierom. Com. in Matth. l. 3. *Ne Angelus nec*

Archangelus potest, nec Dominus ipse, si peccaverimus nisi per suam deferentiam non relaxat. Ambr. Epist. 28. ad Theodol

ny by Hypocrisie shall think to surprize an Absolution; or if he that dispenseth it, act by Prejudice or rruption, it will be insignificant, because it is he that ratifie the Pardon who can see whether these qualifications are in him that receives it or no, and though we hold out this Act of Grace to all, yet our strict pardons none but such as do repent truly and even unfeignedly; and how many soever do so, though they have been the worst of sinners, they shall every one be forgiven. Let us then take care to come With an *umble, lowly, penitent and obedient heart*, knowing and being ashamed, fearing exceedingly, confessing humbly, and resolving heartily against all sin; let us beware that a hard Heart, a customary infirmity and hypocritical Pretences do not ruin our hopes and blast our Desires; for he only pardoneth the real Penitent. 2. Let us bring with us an *unfeigned Faith* in his Gospel, trusting in the assurances of his Promises, persuading our selves of the necessity and excellence of his Laws, and confirming our Souls in the expectations of his Rewards; and this Faith unfeigned will (1 *Tim.* i. 5.) open the door of Mercy: not for that bold challenge which some make to the promises and the Benefits of the Gospel, while they are void of Hatred to Sin, or Love to God; it is unfeigned to stifle the accusations of Conscience, to ward off the threats of the Law, and to give them liberty to sin. God will never accept such transgression, who have no other ground for their conscience, but only because they had persuaded themselves of a falshood. Remember you come to him *that rebeth the heart* for a Pardon, and strive that your repentance may be true, your Faith cordial and sound, and learn by this order first to repent of your former evil ways, before you entertain too particular confidences

dences of Gods Love and your Interest in Jesus when you have truly repented, the more firm believe, the greater will be Gods Glory, the more your Comfort, and the sooner will your Absolution be confirmed. Though your Iniquities are heinous and innumerable, if upon this sight of them, you condemn your self, with real purposes of amendment and notwithstanding your unworthiness, do trust in the Merits of Jesus, and believe all the gracious promises of the Gospel; I doubt not to assure, this Repentance and Faith, shall pass the Test of himself, and your desires shall be satisfied in his Mercy.

§.X. *Wherefore* let us beseech him to grant true Repentance and his holy Spirit,] The Duty of a Minister chiefly consists in Instruction and Exhortation; the first to convince the Understanding, the second to engage the Affections; both which parts of his Office the Priest doth here exercise: hitherto he hath testified there is Remission to be obtained, and now he exhorts to seek for it. In this paragraph we are directed how to obtain, in the following we are encouraged by the benefits to be thereby. Now this present Exhortation is a conclusion inferred from all the former parts of this Absolution, which in this word [*Wherefore*] are urged so many Motives to quicken our addresses, viz. 1. God who is full of Power and Mercy would not the death of us sinners, but desires we may live; *then* we may cheartfully come to him for help, who will be as well pleased with the opportunity of giving us with the mercy of receiving. 2. He hath commissioned Ministers to be the Heralds of his willingness to forgive, *wherefore* let us in answer to this

clamation, go in and submit to him, who
 be the offended party, first sent to us to
 iled. 3. He hath assured us he will absolve
 hout *true Repentance*; wherefore let us beg of
 requires this condition to give what he re-

Upon all these conside-

et us beseech, &c. If we

ke not our applications,

be a despising his Love,

*Domine, da quod ju-
 bes, & jube quod vis.*

D. Augustin.

his Message, and sending back his Servants

O let us earnestly pray for true penitence, we

urged by his gracious nature, engaged by his

offer of a treaty, urged by necessity, as be-

like to be forgiven without it. Further, we

these favours of him, from whom comes

and perfect gift, Jam. i. 17. and if we con-

it we ask, viz. Repentance and the Holy Spi-

all easily discern they must not be sought any

e. *Repentance* is a change of the notions of

l, the choices of the will, the actings of the

and passions, induing us with new joys and

hopes and fears, desires and averfations: So

a kind of new Creation^{*},

one that brought life out

, and light out of dark-

bring us from the death

ity, to the life and light

ess and piety[†]. We can

by our own weight, but

ot rise out of this narrow pit without help,

sink lower, for our hearts are as backward

t as forward to sin, and by frequent Commis-

love Sin more, and are more loth to part

yesterday we mistook by accident, to day

e to be again in such circumstances, to mor-

*Eph. iv. 24. Ἐνδύσασθε
 τὴν καρδίαν ὑμῶν ἀντιπροσώπων.*

*Nulla sine Deo mens
 bona. Senec.*

8 — Virisq; acquirit row we shall run into them^s, so
cundo. that we must seek *Repentance* from

God, and his *Holy Spirit* also, which is therefore called *His*, because it only proceeds from him. Now these two being both so necessary for us, and of so incomparable advantage to us, let us humbly on our knees beseech God to grant them to us; which word [*gratia* *Act. ii. 18.*] denotes a free act of Grace from a Prince to his Subject; though few offending Subjects can have a Pardon granted upon their Repentance; yet God deals so with us, and hath not only promised to forgive us when we do repent, *John vi. 37.* but to give us grace that we may repent, *Act. v. v. 31.* and if we have this gracious assistance, no doubt we shall repent truly, and not fall into *Abab's* Hypocrisie, or *Israel's* Treachery, *Psal. lxxviii. 34.* nor *Judas* his Despair. O let us pray for his *Holy Spirit* of Grace which will open our eyes to see our sins, soften our hearts to mourn for them, and strengthen our purposes to amend them; and this is true Repentance, yea this is an unfeigned Faith also (which is here understood though not expressed;) for Faith and true Repentance are so inseparably joyned, that in Scripture Repentance is put for both^a; because he that is truly humbled and really purposed to amend, does ever trust in Gods mercy; or else Faith is left out because when we pray for his Holy Spirit, it is, that it may produce in us all Graces, especially Faith which is that gracious fruit of the Spirit of Adoption. *Gal. iv. 16.* by which we call God Father, and as such rely on him. 'Tis certain if we can prevail with God for his Holy Spirit, it will bring Faith and all Graces with it, and will assist us to do good: When Repentance hath taken us off from our evil courses, this will

^a *Matth. iv. 17.* compared with *Mark i. 15.*

not those sins which Repentance began to exclude ; but observe Repentance goes first, for we must not expect this holy Dove will abide in impure places¹, since even the **holy Spirit** expects his House to be swept and garnished, *Matth.*

¹ *Pietas inducit Spiritum Sanctum. RR.*
— *ad candida vestra columba.*

¶ 44. We may then hope to have our Prayers for Gods Holy Spirit heard, when Repentance hath prepared his lodgings in our hearts.

¶ 45. That those things may please him which we desire this present,] Having thus taught you who to pray to, and what to pray for, it remains that we show the great advantages of having these Prayers heard, that so you may not put up so weighty Requests without such hearty Desires and zealous Affections as are suitable to them. For this one Petition granted will procure you, (1.) Present Acceptance, (2.) Future Assistance, (3.) Endless Happiness; but if you pray not so devoutly and earnestly as to obtain *Repentance and the Holy Spirit*; your Absolution must be cancelled, your Services rejected, your Souls continue polluted here, and be condemned to endless misery hereafter : So that we hope your own interest will quicken you most passionately to beg for them : to which purpose consider them severally. 1. If your Confession, Prayers and Endeavours be such as can revell with God to give you a *true Repentance and his Holy Spirit*, then all the Duties now performed shall be *acceptable*, particularly and in the first place, that which we Ministers are doing, *viz.* pronouncing the Absolution; this shall be confirmed by God, and he will assent to it, so that your Pardon shall be enrolled in heaven, and then all other Duties that we and you do, shall be pleasing to God and beneficial to you; ~~our~~ mutual and common Prayers shall be answered,

our Praises accepted, our Hearing shall be converting and salutiferous, our Communicating an infallible Conveyance and irrevocable Seal of Grace and Peace. But without Repentance all our Prayers and Praises

and all we do ^k shall be rejected as a mocking of God : Without his Holy Spirit also all our Ob-

servances are harsh and unpleasing, flat and dull in Gods account ; it is this good Spirit that makes our hearts and tongues agree, this enlightens our minds to see our wants, quickens our memory to remember them, toucheth our hearts with a sense of them, confirms our faith that God can supply us, and enlarges our affections to beg the relief of them. In a word this Spirit of God helps us to ask, inclines him to give, and fits us to receive all we pray for ; so that God is not pleased when we worship him without it, *Gal. iv.6. John iv.24. Rom.viii.26.* and denies nothing

¹ Τὸ ἅγιον πνεῦμα,
Luk.xi.13. ἢ τὸ ἅγιον
πνεῦμα, Matth. vii.11.

when we have it : Yea, our Saviour accounts ¹ it the same to give us the Holy Spirit, and to give us all good things that spring

from it. And now who would not earnestly beg for such a *true Repentance*, as might invite this *Holy Spirit* into their hearts, which will be the Seal of their Pardon, and make all they do well-pleasing to God : To please him is the Christians highest aim ; it was *David's Prayer*, *Psal.xix.14.* and the greatest blessing the Priest could wish, *Numb.vi.24,25,26. Psal.xx.3,4.* that Almighty God might accept them. Poor *Socrates* after many a tedious step in a virtuous but afflicted

^m An diis placent que
i nescio, hoc autem
mi scio, mi sedulo hac
ut placerent.

state ^m, could not tell whether he had given content to his Deities or no : But whoever of you have the grace of Repentance and

the

the Holy Spirit, are not in those uncertainties; but have *Enoch's* testimony, *Heb. ii. 5.* that you do please God.

§. XII. And that the rest of our life hereafter may be pure and holy,] This is the second Benefit and Motive earnestly to pray for these things; for so you shall not only be welcomed at present with a gracious smile, but all your lives long be reputed as the Friends of God, and by his help shall be preserved pure as a true Repentance hath made you, and holy as those are who are under the guard of the Spirit of Holiness. Pray therefore with all your heart for a true Repentance, or else as soon as your Soul is washed it will return to its impure wallowings, and all your labour is in vain hitherto*; for a feigned Repentance sends this *Abalom* away for a while, but upon the next

* 2 Pet. ii. 22. *Lavatum lavare.*

interview it will hurry us with more passion into its embraces: Whereas the deep wounds of the true penitent make Sin hateful to him while he lives, and he that gets on a white garment with so much pains, will not easily sully it, but carefully preserve it pure as his

which are part of Gods Image, *Ephes. iv. 24.* at parcels of the Divine Perfections: Blessed is he that is so far advanced, that God is not like to forsake him, because he hath made him holy, put and a fit Temple for the inhabitation of his Spirit nor is he likely ever to forsake that God, whose Mercy hath saved him, whose Grace doth refine him, whose Ways please him, and whose glorious Bounty (which Faith discovers) doth allure him to press forward to nearer Union and unseparable Connexions: No state under the Sun is to be longed after and wished for like this which a true Repentance and Gods Holy Spirit bring us to.

§. XIII. So that at the last we may come to his eternal joy, through Jesus Christ our Lord. *A M E N.*] There is nothing more desirable than the sweet Peace of a good Conscience, but the End and Perfection thereof, even that Happiness which is infinite and endless, which the Scripture calls an *Eternal and Everlasting Joy*, *Isa. xxxv. 10. Chap. lxi. 7. and Chap. li. 11.* which neither Men nor Devils can lessen or interrupt, nor less take from us. If God give us *true Repentance* it will preserve us from the Sins which forfeit this Joy; and if he add his *Holy Spirit*, it will safe conduct us into those paths of Righteousness which lead to that bliss, where we can desire no more, because we have all that is desirable. There are no Cares to disturb, no Fears to allay, nor Sorrows to abate those Ravishments of Delight for ever there is Joy which far surpasseth the half-sad and mixed Pleasures of this World, being nothing else but pure Delight, which pleaseth by its own Excellence, and by having no Fears nor possibility of

Defaileth

Defailance in degree or continuance : We tast something of it in the pleasing calm of a strong Faith and a quiet Conscience and chearful expectations of Gods Love ; but this is but the Land-shape of our heavenly *Canaan* which Jesus hath purchased for us, and God the Father will grant unto us, and the most Holy Spirit will be our ^{o Psal. li. 14.} Guide this-
 our. The whole glorious Tri- <sup>LXX. Πνεῦμα ἁγ-
 μων.</sup> nity will put us into possession thereof, and then rejoyce over us to all Eternity. The Father who forgave us, the Son who died for us, and the Blessed Spirit who wrought effectually in us, will communicate this their joy with us and to us for ever. And lastly, to shew that you thankfully follow these Directions of the Ministers, and are in your own heart and thoughts most devoutly mentioned God for a true Repentance and his Holy Spirit (by means whereof all these incomparable Benefits may redound to you ;) in testimony, I say, thereof, you sum up all in a Petitionary *Amen*, desiring it may be so, and assenting also to the truth of all this : It is most true, and therefore so be it unto you. *Amen.*

The Paraphrase of the Absolution.

Be it known unto every one of you that hath confessed his sins with an humble, lowly, penitent and obedient heart, that [Almighty God,] supreme King of Heaven and Earth, whose Royal Pre-rogative it is, fully to acquit or finally to condemn, he being [the Father of our Lord Jesus Christ,] is now by his Merits, of an angry Judge become a tender Father, and hath solemnly sworn he is one

[who desireth not] neither taketh pleasure in [the death] or damnation [of a sinner,] though never so justly deserving it, [but rather] chuseth to have opportunity to shew mercy, and therefore he useth all possible means [that he] who hath sinned [may turn from his wickedness] which would bring him into condemnation, that by leaving these paths of death, he may be forgiven [and live] in Holiness and Comfort here, and in everlasting Joy hereafter. [And] to confirm this and keep penitent sinners from despair, he [hath given Power] by virtue of his Supreme Authority [and Commandment] for the Exercise of his power on special occasions [to his Ministers,] which are lawfully chosen to be his Ambassadors, ordering them [to declare] at all times his willingness to pardon, [and] to [pronounce] Absolution more particularly [to his people being] grieved and truly [penitent] for all their offences (as you now from your hearts seem to be :) Know ye therefore that we are authorized in Gods name to bring to such this Message of [the Absolution] from the guilt, [and Remission] of the Punishment [of their sins :] and by virtue of the Power and in obedience to the Command given to us by God, we do now proclame, that not we, but [he] that can do it by his own right, [pardoneth and absolveth] both from guilt and punishment [all them] that are qualified for a Pardon, by those conditions which are by him required, even them [that truly repent] and grieve for all their evil ways, longing to be delivered from them, and seriously purposing to amend them; these shall never be condemned, if they will trust in his mercy [and unfeignedly believe] the Promises of [his help and comfort,] particularly accepting this message of his mercy therein manifested. [Wherefore] since God is

able and willing to pardon, and hath sent his Mi-
 nisters to offer a Pardon to the penitent and believing,
 O let us not lose the benefit of so gracious an offer,
 but [let us] all, since all are sinners, go together to
 the Throne of Grace upon this courteous summons,
 and [beseech him] earnestly [to grant us true repen-
 tance,] such as he can work in us, and such as he
 will accept to our forgiveness; and having thereby
 cleansed us from by-past sins, let us most heartily beg
 the help of his Grace [and his Holy Spirit,] to pu-
 rify our Hearts, strengthen our Faith, and bless our
 endeavours of Reformation; which Petitions we must
 ask fervently, (1.) [That those things may please
 him,] even our Absolution, our Prayers, and all the
 other Duties [which we do at this present] perform
 in his House: [And (2.) that the rest of our lives]
 which formerly have been so sinful, [hereafter may
 be pure] from wickedness, sanctified [and holy] to
 the end: [So that (3.) at the last] when Death puts
 an end to the tedious sorrows and short contents of
 this mortal life [we may come to his eternal joy,]
 which is unconceivable and endless, without mixture

SECTION V.

Of the Lords Prayer.

§. I. **W**Hat hath hitherto been performed by the Church, was rather a Preparation to Prayer than Prayer itself, for this Confession and Absolution answers to the Heathen Washings, and those the Jews used before they approached their Altars: So that we may say the first place is by us assigned to the first and chiefest of all Prayers which should have stood in the front of all; but only that till we had repented of our disobedience, we ought not to call God *Father*, and till we have his Pardon, we cannot with comfort call him so. He that hath been in Rebellion must have his offence forgiven before he presume to petition for Acts of Grace; so we being predisposed by Confession and Absolution, begin with this Prayer. And sure this deserves to be first, since it was made by Jesus, and indicted by his Divine Spirit, to be a Guide to, and

* Luke xi. 1. λέγετε.
Matth. vi. 9. ἕως ἔφ
απαύσητε. Vid. Lxx.
in Numb. vi. 23. ἕως
λέγοντες.

^b Debet Benedictio ista
proferri lingua sancta,
cum nomine Dei proprio.
Fagius in loc.

a Part of our daily Devotions^a, to be used as oft as we need our daily Bread, saying *these words* or *praying in this manner*, which is all one as when the Jews are commanded to bless after this manner^b they do keep both words and language in the Pronunciation. This Prayer Christ had delivered in his first Sermon, *Matth. vi.* but it seems his Disciples did not under-

then understand it for a Form^c,
 so that the next year they re-
 quested him for such a Form as the Doctors among
 them were wont to give to their Scholars, to be a
 badge of their relation to such a Master; and then
Idem xi.i. our Lord prescribed this set Form, which
 for Words and Phrases he took^d
 out of the Jewish Forms with lit-
 tle variation^e, to shew how far
 he was from all affectation of
 Novelty in Devotion: And cer-
 tainly we may discern in it a live-
 ly resemblance of its Author, who was the highest
 and lowest, the greatest and the least, God and Man:
 The Comprehensiveness of it is
 the admiration of the wisest^f, the
 Plainness suiting still the meanest
 capacity; for it is so clear that
 all may understand it, so short that any may learn it,
 so full as to take in all our wants, and so exact as to
 shew us what we should be^g, as
 well as what we should ask,
 and is the Epitome^h of the Go-
 spel. Herein we glorifie God in
 desiring his Honour may be made
 manifest, and are mindful of our
 selves in praying for all Graces,
 Reverence and Fear, Sanctification and Purity, Sub-
 mission and Obedience active and passive, Faith and
 Love, Diligence and Zeal, Constancy and Perseve-
 rance: And for our Bodies we beg Food and Rai-
 ment, Health and Strength, Riches and Friends, a
 good Name and a long Life, so far as they are good
 for us. We look back to our Sins past, and humbly
 crave Remission; we look forward, first to our Duty,

^c See Mr. Mede, Dia-
 trib. on *Matth.* vi. 9.

^d *Tam longè absuit Do-
 minus Ecclesie ab omni
 affectatione non necessa-
 riæ novitatis. Grotius.*
^e Vide Capelli not. in
 Crit. Sacr.

^f *Quantum substringitur
 verbis, tantum diffun-
 ditur sensibus. Tert.*

^g *Unusquisq; nostrum sic
 discat orare, & de ora-
 tionis lege qualis esse de-
 beat noscere. Cypr. de
 Orat.*

^h *Breviarium Evangelii.
 Tertul. de Orat.*

engaging

engaging our selves in purposes of holy Charity, and then to our Danger, earnestly intreating his preventing Grace and Pity may preserve us from Sin and Punishment, the Snares of Men and Devils: Finally, we look upwards in an humble acknowledgment of his Goodness, his Greatness, and just deservings of all Honour and Glory from us and all the world. In this one Form as we represent all our Wants, so we

*Quot simul expunguntur
officia? Dei honor in pa-
tre, fidei testimonium in
nomine, oblatio obsequii
in voluntate, commemo-
ratio spei in regno, peti-
tio vite in pane, exomo-
logesis debitorum in de-
precatione, sollicitudo
tentationum in postula-
tione tutelle. Terul. de
Orat.*

exercise all Gracesⁱ, here is our belief of his Goodness, our persuasion of his Love, our desire after his Holiness, our subjection to his Authority, and hope of his Kingdom, our willingness to suffer, and readiness to do his Will; here we declare our dependence on his Providence, and contentedness with his Dispensations, our Penitence for former sins, and resolutions of Amendment, our sense of our own Frailty, and our trust in his Mercy and Grace, and all this ending with acts of Faith and Love, Joy and Praise, Devotion and Adoration: So that this Divine Form is fitted for all times and all places and all persons. The Ignorant must use it, because he may understand it; the Knowing, that he may understand it better; the Sinner, that he may be holy; the Holy man, lest he become a sinner; the Rich prays thus for the sanctification of his gifts; the Poor for the supply of his wants; in Private it extends to particular needs, in Publick it unites us all into one soul, and

** Non singulis privatam
precem mandavit, sed
oratione communi & concordi prece pro omnibus jussit orare. Cypr.
Epist. 8.*

makes us equally desire^k others good with our own, being in-

used in a Publick Stile, so that though it be use-
ful every where, yet it is especially fitted for the
Assemblies of the Church, where all Antiquity used
it as the Salt of all other Offi-

ces, and we in imitation of *Sal omnium divino-
rum officiorum.*

Here after the Absolution, for
Repentance; after the Word of God read, and the
recital of the Creed, for Assistance in Holiness, and
Confirmation in Faith; in the Letany for Deliver-
ance from evil; in the Communion-Service to dis-
pose us for a penitent hearing of the Laws of God;
never too often, nor never superfluously (as you shall
be afterwards :) For how can we too often join
the most perfect Prayers to ours that are so imper-
fect, since by him both we and our Prayers are alone
made acceptable? Those that presented Petitions to
the Roman Emperours drew them up by the Dire-
ction of some judicious Lawyer: But we have this
sacred Form from the *Wonderful Counsellor*, who came
out of the bosom of his Father, and knew his Treas-
ures as well as our Wants; he best could inform
us what was fit for us to ask, and what most likely
for him to grant; he was to go to Heaven to be our
Advocate there, and he hath taught us to use this
here, that there may be a Harmony between our
Requests and his. What Zeal and height of devout
Affections are sufficient to offer up this Prayer,
which was drawn up by the great Master of Re-
quests, and orderer of all intercourse between God
and Man? How sure is this

of acceptance, which is stamp-
ed with his Image, signed with
his Hand, and sent in his Name?

His Power will make it preva-

*Animata suo privi-
legio ascendit caelum,
commendans Patri quae
Filium docuit. Tertul.*

lent,

*Domine Deus de
 ceteris quibus Filius de-
 mit ad Patrem Inqui-
 sit, quod non audiamus.
 Amen.*

therefore reverently and heartily, and doubt not to
 be heard.

lent, and Gods Love to his dear
 Son, most acceptable; for what
 can pierce the ears, or melt the
 heart of a tender Father, more
 readily than the Voice of his
 only and beloved Son; use it

The Division of the Lords Prayer.

S. II. The Lords Prayer hath three parts.	1. The Preface or Compellation, expressing,	{	1. Charity to Men,	{	Our Father which art in heaven,	
			2. Faith in God,			
			3. Fear of God,			
	2. The six Petitions, which concern	{	Either Gods Glory, by	1. The Reverence of his Attributes,	{	Hallowed be thy name :
				2. The Exercise of his Authority,		
				3. The Fulfilling of his Will,		
	Or our own Good, in	{	{	1. Temporal Supplies,	{	Thy kingdom come :
				2. Remission of sins past,		
				3. Deliverance for the future from		
	3. The Conclusion or Doxology, being an Acknowledgment of God	{	{	Sin,	{	Thy will be done in earth, as it is in heaven :
				Punishment,		
				1. As Supreme,		
				2. As Omnipotent,		
		{	{	3. As Gracious,	{	Give us this day our daily Bread :
				4. As Eternal,		
	{	{		{	And forgive us our trespasses as we forgive them that trespass against us :	
	{	{		{	And lead us not into temptation :	
	{	{		{	But deliver us from evil :	
	{	{		{	For thine is the kingdom,	
	{	{		{	the power,	
	{	{		{	and the glory,	
	{	{		{	for ever and ever.	
	{	{		{	AMEN.	

A Practical Discourse on the Lords Prayer.

§.III. **O**ur Father which art in Heaven,] This was the usual Preface to the Jewish Form of Prayer, who stiled God their Father, which was in Heaven *. But since they owned not God the Son, they could not justly call God Father, and being in bondage to the Law, they were Servants rather than Sons, and such (by their own rule) might not call their Master by the name of Father. So that this Appellation suiteth us better who are by Jesus adopted to be the Sons of God, and by his Spirit (who obtained that Privilege) we are taught to cry *Abba, Father*, Gal. iv.6. He that is the eternal Son of God himself, who hath alone right to this name, hath put the words in our mouths: And what fitter words to begin our Prayers than these two which include the principal requisites of Prayer, Faith and Charity. No man can call God his Father but by Faith, and he must be in Charity that can add *Our Father*, which cannot be said devoutly but by him that is free from wrath to Man, or doubting concerning God, 2 Tim. ii.8. 'Tis certain God is our Father, for he hath created us after his own Image, and begotten us again by the washing of Regeneration, he feeds and cloaths us, preserves and provides for us: he teacheth us what is right, and correcteth us when we do amiss, and finally he hath done like *Father* in providing an eternal Inheritance for us

2 Cor. xii. 14. even such as men make for their Children. He hath ever exprest a Fatherly Love to us, a Care of us, and Tenders toward us : And this Jesus obligeth us to acknowledge, *Isai. lxiii. 16.* that while we call him Father, we may be grateful to him, and have the affections of Children upon us, when we come to him in our needs, trusting in his Mercy, persuaded of his All-sufficiency, rejoicing in Hope, and filled with Love and Joy and comfortable Expectations, because we are going to *Our Father*. And lest if we were uncharitable to our Brethren, that unlikeness to God should confute our calling him *Father*, *Matth. v. v. 45.* *Psal. cxlv. 9.* who is loving to every man, we must by adding [*Our*] shew a universal Charity to all the world, not arrogantly confining this Privilege to our selves, and out of Pride or Passion excluding others from it ; but we must comprehend all men within it as our Brethren, Sons of the same Father, making a common Prayer to the common Father of all Mankind ; not looking sordidly to our selves alone, but as members of the same Mystical Body, *1 Cor. xii. 25.* having a feeling of each others wants, and desiring the preservation of the whole, rather than our private satisfactions ; we must therefore when we begin this Prayer, lay aside all Malice and Envy, and with loving Hearts, joined Hands and united Voices, address our selves as so many dear Brothers and Sisters, to *our Father* ; so shall we cause the Angels to sing *Ecce quàm bonum !* *Psal. cxxxiii. 1.* *How pleasant a thing it is !* &c. and no Musick will be more pleasing in the ears of our heavenly Father. But many Children have gone to heir earthly Parents in their needs and found no relief, because they had no means to help, and many

could no otherwise know the Love of their dear Fathers, than by a Sigh or a Tear, *O my poor Child, I cannot help thee*; whereas we need not fear such returns, for our Father reigns in Heaven, the Center of all Happiness, so that he can do what he pleases, *Psal. cxv. 3.* for Omnipotence and All-sufficiency are annexed inseparably to that Royal Throne. And here our Lord Jesus presents us with the Seat of his Glory, to mind us to acknowledge his Dominion and Power, and to adore his Infinity and Immenity; for he whom we pray to hath all things under him, to be ordered by his Will; and all Creatures, even millions of blessed Angels, to execute his Commands. Which should heighten our minds to ask things more excellent than the perishing vanities of this world: This remembrance that he is in heaven should strengthen our Faith in his Power and Mercy; for what shall we his Children want on Earth, who have a Father in Heaven that can do all things, and who is so full of Goodness, that he is not moved by all his Glory to despise us; but whatever advantages he hath, his Love makes them all ours? He is in Heaven now, and intends to bring us thither to him; yet while we are upon Earth we must approach with lowly addresses and all reverence; because we come before him who is in Heaven, and adored by the blessed Angels with low prostrations and veiled faces.

§. IV. *Wallowed be thy name,*] The Glory of God which is the principal end of our Creation, ought to be the first of our desires, and we are doubly obliged to pray for the Honour of his Name, both because he deserves it upon the account of his glorious Perfections, on which ground all men are bound to adore Name of God; and also because he is *Our Father*, so he may expect peculiar Honour from us. If we

much desire the Honour of our natural Fathers*, that no good Children can endure to hear them reproached, how much more should we long after our heavenly Fathers Glory, and pray that ~~we~~ might abuse his sacred Name, which (if we be his true Sons) will

**5. Nullum probum inter-
luerabilius ignomiâ pa-
rentum : Quis non com-
motus est ? —**

— Καὶ θεοῦ ἀπαγγ-
 ῆσθαι τίς ἦ, ὅταν συμ-
 βῇ μὴδὲς ἢ πρὸς
 καὶ. Grot. ex Eurip]

be unfufferable to us; how can we but desire it may be treated by us and all men at all times with that Reverence and religious respect that befits so great a Majesty? He is separated from this lower world as far as Heaven is above the Earth, and therefore his Name is to be esteemed as no common thing, but as separated and set apart from all other Names; which is the meaning^(f) of *hallowing* of it, the regarding it as a thing truly excellent; it is in itself so holy that it cannot be prophaned by Men nor Devils, so as to lose any part

^f Levit. xx. 24. Deut. xxvi. 18, 19. *Sanctificatio est separatio per modum excellentie.* R. D. Kimhi in Isai. lvi. 2.

^f Levit. xx. 24. Deut. xxvi. 18, 19. *Sanctificatio est separatio per modum excellentiae.* R. D. Kimhi in Isai. lvi. 2.

of its essential Purity, even as the Suns illustrious Beams cannot be polluted with the evaporations of a filthy Dunghil. The Blasphemies of Hell itself can do no Prejudice to Gods Name, any more than the barkings of Dogs and howling of Evening Wolves do to the splendor of the Moons shining. And for this cause it were needless to pray that Gods Name might either be or remain holy; but only that since it is holy in itself, it may by us and all men be looked on as infinitely above us, and used with Reverence and an awful Regard. Now this Name of his, is himself and all that is his, it is himself as he can be known * by us, for it signifies his Attributes, and

* Rom. i. 19.
Gr. Τὸ ὁμολογῶν Θεῶν.

† Rom. i. 19.
Gr. Τὸ πνεῦμα Θεῶν.

all that his *Name* is called upon, all that represents him

* to us, or relates to him, his Works, his Worship, his Sabbaths, his Viceregents and Officers in Church and State, and all that is given to him or his; and since we cannot behold Gods Essence which is incomprehensible, our Reverence to him will appear by our respect to his Name, which is all we have of him with us here on earth. Then his Name is hallowed by us and all people, when we love his Goodness, trust in his Mercy, believe his Promises, fear his Threatnings, acknowledge his Wisdom, adore his Power, and live answerable to his Attributes; when we praise him for his Works, speak well of all he doth, and worship him with Humility and Faith, true Affections and hearty desires; when we keep his Sabbaths, obey Kings (his Substitutes,) respect Ministers (his Messengers,) love his People, and inviolably preserve all consecrated things; and finally when we demean our selves towards God and all that is his, as may suit so great a Majesty and so gracious a Father. And further we must be careful, since we are called by the name of Christ, that we do not profane that holy Name, 2 Tim. ii. 19. by wicked lives, but strive to shew our Reverence and

• *Sanctificetur Nomen tuum per opera nostra.*

• *Quocunque tempore facimus quod bonum & rectum est, sanctificamus nomen ejus magnum.*

Drus. (e libro Musar.) in Matth. vi.

• *Ἀγιαζεν λέγοντες Θεόν οὐ ζῶντες ὁρῶντες.* Cyril. Alex.

Admiration of so holy a Name by becoming holy, and by separating from all Sin, as his Name is separated from all Pollution; it becomes us who are honoured with his Name, in whatever we do or speak or think, to be careful that by defiling and abusing our selves) we cast not dishonour on him that hath condescended to such a

relation. O let us beware we do nothing wilfully to occasion Religion to be slandered by the Enemies thereof, for otherwise our Lives will be a contradiction to our Prayers.

CT.V. Thy Kingdom come,] It is the Observation
 every good man, that although God is, and ever
 I be a glorious King * what-
 become of this lower world;
 the Devils hate him, wicked
 rebel against him, and the
 er sort do not fully submit to
 ; while the great King of

* Psal. x. 16. and
 Psal. xxix. 10.

*In diluvium Deus sedet,
 h. e. perditis omnibus
 creaturis, tamen regnum
 ejus manet. RR.*

gs seems to connive at it, seldom exercising his
 ver to subdue, or his Justice to punish and destroy
 Enemies, so that the whole world abounds with
 iety and Confusion; and then what wonder if
 Children of God, who know their Fathers Power

Goodness, do earnestly desire he may more visibly
 n amongst them, for his Glory and their own
 od, yea for the Benefit of all the world; for his
 gdom is *Regimen Paternum*, and consequently our
 rest * and our Happiness, and

efore our Prayer; for when

* *Illi deputamus quod
 ab illo expectamus.*

heavenly Father doth thus

Tertul.

rise his Authority, then his

hful Servants shall be secured from their Enemies,
 plied in all their needs, and satisfied in all their

res. Now the Kingdom of

d or Heaven * signifies either

* *Vide supra, Sect. I.
 §. 6.*

Kingdom of Grace or that of

ry. His Kingdom of Grace we pray may come

double sense, first by an outward Profession, viz.

t the Gospel may be embraced in all the world,

n there where now they are slaves to the Devil

l their own Lusts, by those who are Servants to the

nce of darkness, *Ephes. ii. 2.* doing his Work, ob-

ving his Laws, and paying him Tribute by Sacri-

s as their liege Lord: We pray that these poor

ils may be converted, believe and be baptized, re-

nouncing their old Master, and professing themselves Subjects of Jesus and of the great King of all the world. (2.) We pray his Kingdom of Grace may come by a real Subjection where his Sovereignty is owned: because without this an outward Possession is but like the Mockery of the cruel Jews, who saluted him *Hail King*, and then smote him on the face, and so doth every professed Christian that lives wickedly. Wherefore we pray, that his Kingdom may be within us as well as among us, *Luke xvii.21.* and whereas now his Laws are broken, his Messengers despised, his People abused, and his Enemies cherished: that by the power of his Grace in all our hearts, our unruly Passions may be tamed, our rebellious Lusts mortified, and our naughty Desires extinguished, till we all own his Authority, fear his Displeasure, and obey his Edicts as we ought to do: And if any be so obstinate as still to refuse him for their King, *Luke xix.14.* we pray that our Lord Jesus would exercise his Royal Power in punishing all such, that others may see and fear, *Psal. lvi. ult.* Every good man desires for himself that this righteous Prince, *Psal. xlv.6.* may subdue every opposing thought in his heart, *2 Cor. x.5.* and may have the absolute Command over all the members of his Body, and faculties of his Soul; and then he hopes his Corruptions will be restrained, his Graces quickned, and all his inward Man in much better order; he knows if Christ rule in his heart, he shall have more Freedom, Comfort and Peace, than ever he had before. O it were happy for the Christian World and every truly Christian Soul, if our Fathers Kingdom were set up in all our Hearts, since we all own it with our Mouths, *Lord, let thy Kingdom of Grace thus come.* Secondly, the Children of God pray for his Kingdom of Glory, viz. for that visible and glorious

manifestation of the Kingdom of Jesus, when he shall come to dispense a final Pardon to his faithful Servants, to admit them to be sharers in his Joy and partners in his Kingdom, and to pronounce the fearful doom upon his obstinate and miserable Enemies, to make them suffer the just deserts of their wilful opposition and desperate Rebellion, in inexpressible and eternal Torments. In which acts the glory of his Kingdom, the mightiness of his Power, the truth of his Word, the infiniteness of his Love to his own, and the exactness of his Justice to his enemies, shall be so clearly demonstrated to all the world, that his faithful ones shall be rapt with Joy and Wonder, and glorify him for it to all eternity. Here alas, they serve, there they shall reign, here they are despised and afflicted, vexed with their own corruptions, grieved for the sins of others, poor and disconsolate, full of cares and fears, which when Christs Kingdom comes, shall not only be done away, but exchanged for endless Glory and boundless Felicity. And who can blame them who are weary with Slavery^a to wish for Liberty, and long for that happy day which is the end of all their evils, and the beginning of that incomparable Joy that never shall have end. Let ungodly persons fear and tremble at this dreadful day to them; let their Tongue falter when they wish for it, and their own confusion. The holy ones of God can join with their brethren under the Altar in saying, *Come Lord Jesus, come quickly*; the sooner he comes, the sooner shall their Souls be delivered and their desires satisfied in seeing and enjoying their Lord and dear Redeemer. 'Tis true, when a good man considers how dreadful

^a *Optamus maturius regnare, non diutius servire.* Tert. de Orat. *Regnum Dei — Votum Christianorum, confusio nationum, exultatio Angelorum.* Idem, ibid.

Vengeance will then seize on sinners, out of pity to them, that pity not themselves: They pray that these desperate sinners may first submit to his Kingdom of Grace, they are well pleased with the deferring of that day^b, and can pray with the Primitive Christians for the putting that time further off, though it be to their own loss, because so God will be more glorified, Heavens Quire fuller, and the Musick sweeter, the more are brought home; therefore they pray, that though the Kingdom of Glory be their Happiness, yet the Kingdom of Grace may first come into the hearts of all that will receive it.

§. VI. Thy Will be done in earth as it is in heaven,] As Gods Kingdom doth always abide, so his Will is ever done; and so it may seem superfluous to request it may be done, because it is the Rule by which all Creatures act, and they all do bring about his Will, *Psal. cxv. 3. Rom. ix. 19.* when they intend it, and when they do not, and God himself always doth his own Will^c, which is the limit of his infinite Power, for he can do and doth what he will, and thus we had sufficiently asked it

^c Deo non posse nolle est, & posse velle. Tertul. in Prax.

before in *Thy Kingdom come*, because this is the pro-

^d Ποιῶν αὐτὸ βέλεῖ ἀν-
δρῶν. Herodot.

perty^d of a King, to do what he pleases. But as Gods Kingdom is scarce visible upon earth, so neither is the accomplishment of his Will, for those that renounce his Authority become Lords, *Psal. xii. 4.* to themselves, and do their own will, even where it displeaseth God, and though his Will be at last done upon them in their final ruin; yet this is not so properly his Will, not (*Voluntas Beneplaciti*) his Pleasure; as the Malefactor doth not his Princes Will, when

the

he suffers death by his Laws for a capital Crime, because he that made that Punishment did appoint it to terrifie from the Crime, and it was not his intention any should suffer by it : So it is the Will of God that all men should live holily here, 1 *Thess.* iv.3. and happily hereafter * ; yet if any will be wicked, it is also his Will they shall suffer for it, but then his Will is not so properly done on them that suffer, but only upon supposition they were obstinate sinners, which he would not have had them to be : Wherefore we pray that his first and principal Will may be done in the Conversion and Salvation of all men And having lately viewed the upper part of his Kingdom, where they are ever happy by a full and free obedience to his heavenly Will, we wish and desire that this lower part of his Kingdom, (where so many are yet totally in Rebellion, and others frequently revolting though they do profess Subjection) even that this World were modelled by that heavenly pattern †, as exactly as is consistent with the frailty and mutability of such a state ; for 'tis easie to discern, that all the Miseries in this world spring from our disobedience to the Laws, and our acting contrary to the Will of God ; so that if the corrupt Affections of the better sort were subdued, and the evil Actions of the more impious did cease, and all did guide their ways by the Will of God, we might be very happy even in this World, and should begin our Heaven upon Earth ; wherefore we also pray, since 'tis Gods Will for all to live holily ‡, that

* 1 Tim. ii.4.

*ut salvi simus in caelis
& in terris, quia summa
est voluntatis ejus, salus
eorum quos adoptavit.*
Tertul. ut sup.

† Εἰκὼν ἣ τῷ θεῷ ὁμοιω-
ται Ἐκκλησίαις ἡ ὁπτασία,
ὁποῦ ἐν ἡμέραις καὶ ὅπου τῷ
γῆς ἡμεῖς τὸ δέλημα.
Clem. Alex. Strom. 4.

‡ *Quid autem Deus vult
nam incedere. nos secundum suam disciplinam.* Tertul.

this

This Will of his may be accomplished; and considering our heavenly Father hath innumerable blessed Spirits to perform his Will, which do it chearfully and readily, fully and constantly; we see how much our endeavours come short of them, and how little reason we have to be puffed up for our imperfect Duties, which are begun with reluctancy, deferred by sloth or interrupted by vanity, carried on heavily, shaken with fears and sometimes broken off by sin. This Prospect may humble us while we behold the Angels flying on the wings of Love and Zeal, and our selves creeping by Fears and Uncertainties; and if it do trouble us that we can do the Will of so great and good a Master in no better manner; then we shall strive and pray that we may know Gods Will as fully, desire to do it as fervently, and be enabled to accomplish it as pleasantly and as constantly as the glorious Hosts of Heaven do; both the Lights in the lower Orbs which exactly observe the Laws of their

Sicut caelestia semper Inconcussa suo voluntur sidera motu.

*Ὁς αἱ ἀγγελὶαι
ἐκείναι πάντες, ὁβελισσάμενοι
τὸ θεῖον Κύμαθιν, ἕτοιμοι
ἐν τῇ γῆς πύργος οἱ ἀν-
δραῖς ἐν τῇ σωματικῇ
καὶ διδιδόται ὁβελισ-
σάμενοι τὸ μόνον θεῖον.*
Clem. Constit. l. 2. c. 36.

Creation, and those glorious Angels, and blessed Spirits which in the regions of Bliss, do delight continually to serve him. O what Affections are vigorous enough to pray for the same Obedience and Unity, Consent and Uniformity among Gods Children, as is there above! Where every one moves in his own place without disturbance, thwarting or opposition, making perfect Harmony, and keeping exact Peace, and this is Gods Will. But the word [*be done*] seems to others to have a Passive signification, viz. that whatever happens to us or any by the Will of God, whether good or evil, it may not be displeasing to us. And this further

shows

shows why we prayed his Kingdom might come, that so he may administer all things as he pleaseth, for we are not jealous (as the Subjects of earthly Princes sometimes are) lest our God should make his Will an Arbitrary Law; for his Holiness and Mercy, Truth and Justice are his Will; so that we are most sure, whatever is his Will, that is best for us, be it Judgment or Mercy, Plenty or Want, Health or Sicknes, Life or Death; it is the best for us, whether we apprehend it or no, and we ought to wish it may be done, because we know he wills

no evil to us^h, and if something which we think ill, descends from him, we may say as *Melito* did to the Emperor about the Persecutionsⁱ, *If thou commandest them, they are good, because enjoined by a just Authority.* Surely, though it may seem hard at present, it is judged fittest for us by him that knows our temper and need. The Author of this Prayer learned Submission, *Matth.* xxvi.42. and

illustrated this Petition by his own example, and so did also *St. Paul*^k. To murmur against Gods choice was forbidden by a Heathen, and is so impious and foolish, that it wisheth

God out of his Throne, and the reins out of his hands, that we might sit there, and rule all things by our own Will, as if we wished our former Petition unsaid. Sure we must not only cease to be Christians, but sober Men, before we can fanſie our selves wiser to contrive, and fitter to dispense all things than God himself is. *Socrates* his Prayer was for what was

^h — *Eo nobis bene optamus quod nihil mali sit in Dei voluntate. Tert.*

ⁱ *Si quidem te iubente hoc faciunt bonum credamus, quicquid iusto Imperatore iubente committitur. Euseb. lib 4. Hist. Eccl. c.25.*

— *In hoc dicto ad sufferentiam nos ipsos admonemus. Tert.*

^k *Acts* xxi. 14. *Μη ἀντιτίθεν ὑμῶν τοῖς ἐντολαῖς τοῦ Θεοῦ. Pythag.*

¹ Μα μὴ ὡς ἄνθρωποι
βύλαται ἀλλὰ ὡς Κυ-
ρίου.

*Permites ipsis expen-
dere numinibus, quid
conveniat nobis, rebusq;
sit utile nostrum. Juven.*

convenient, not what he might desire¹, that is plainly, that Gods Will might be done. If we were our own Carvers, we should through rashness and folly, passion and prejudice, ever choose the worst : So that (having such experience of our mistakes) Jesus teacheth us to desire of God to order us as he pleases; and if we can live this Petition, believing the Pleasure of God to be always best, we shall have comfort in all conditions, and shall glorifie God more by such noble opinions of his Wisdom and Power, of his Love and Mercy, than by whole Burnt-Offerings and Rivers of Oil : For he that can thus fully acquiesce in Gods disposals of all things, must needs believe him to be Supreme and Almighty, of infinite Goodness and Mercy. And for this the Angels are our Examples, who keep those stations and do those offices God appoints them, and not what they choose for themselves; and so are all those glorified Saints above, from whom we may learn that the Will of God is to make us eternally happy at last : And why should we not give him leave to accommodate us by the way as he pleaseth, and in such manner as may bring us safest to our blessed Brethren now in Glory.

§.VII. Give us this day our daily Bread] Having thus sought the Kingdom of God in the first place, we now proceed to beg a supply for our Bodily Necessities : For our Saviour, who commanded us,

^m — Post cœlestia, i.e.
Post Dei nomen, volun-
tatem, regnum; terrenis
quoque necessitatibus pe-
titioni locum facit. Ter.

Matth. vi. 31. to seek that first, hath placed it first^m in his Form of Prayer, because that which is for Gods Glory, is al-

so for the good of our nobler.

Part

Part = the Soul; and the Grace of God is more necessary and beneficial, than our bodily Food, and accordingly we ought

n — Pars hæc pretium corpore majus habet.

to pray for these in the morning before we eat our daily Bread: Yet when we have prayed for spiritual things, we that are Flesh and not Spirit are forced to beg temporal things also. We have declared that we do in all things submit to his blessed Will, only we crave that which we cannot subsist without, we desire to do his Will and observe his Pleasure as exactly as the blessed Angels in Heaven; but

as he does not expect * we should live like them without Food; so we may desire him to remember the difference of our natures, and give us *Our daily Bread*, which is so necessary for us in this frail

** Conversationis quidem diligentiam eandem à vobis efflagito, non tamen impossibilitatem requiro. Chrys.in Matth. Hom. 20.*

estate, that we cannot do his Will without it. If this Petition had been wanting, this Prayer had been deficient; nor is there any need for the ancient Doctors † to allegorize this Phrase, as if we asked Christ the Bread of life, and the Communication of him in the Sacrament for the food of our Souls; for though I can admit this may be understood by

† Vide Hier. in Matth. l.1. & Tit. c.2: & Cassian.collat.9.ut & Tertul. & Cypr. &c.

way of allusion †, yet I cannot allow it as the principal sense; nor is it below us to ask that which God knows we cannot be without. By Bread then we understand all manner of Food, meat or drink ‡ which is necessary for the preservation of life, and also 1 Tim.vi.8.

† Πᾶς ἀνθρώπου ὅς ἐστιν διὰ τοῦτο — καὶ διὰ τὸ τοῦτο ἐστὶν ἐξ ἑσῆς ἡσυχία ἀπὸ τοῦ αἵματος. Athan.

‡ Ita Panis significat, Num.xv.9.Prov.xxiii.6. Ezek. iv. 16, &c.

whatever is required to support our frail Nature
(which

(which the *Roman* Laws comprehended under one word *Vidui*) viz. food and raiment and shelter; for the shortness of this Form doth by one word (*Bread*) express the supply of all our outward wants, as of Life and Health, Safety and Success in our honest Callings, Riches and Friends, as far as we need them, and as God shall see us fit for them. The things we here pray for are temporal, yet if we say this Petition aright, we exercise many Graces; for by desiring him to give, we own his Providence, and acknowledge that he is the Fountain of all good things, and that our labours are ineffectual without his Blessing; we confess his Wisdom in leaving it to him, to give so much as he knows we need, or shall be pleased to dispense. We declare that we are persuaded of his All-sufficiency and Bounty, and therefore we desire not to have our portion all at once, or in our own

ἵνα μὴ ἐαυτῷ φύ-
λαξε ἡμεῖς ἀγαθῶν, ἀλ-
λὰ τὸ φιλόδοξον ἀπο-
φύγῃ. Philo.

hands, lest we should be too la-
vish of it; but that he may be the
Storehouse of all good things, and
that we may every day resort to
him, of whose Love and Libera-

lity we do not doubt, and who we know will be as able to relieve us to morrow as he is to day. We disclaim all unreasonable Cares and Fears concerning what shall become of us hereafter, *Matth. vi 33, 34.* because our heavenly Father, that hath all things at his disposal, will daily take care of us; and as the Israelites went every day to gather Manna, *Exod. xvi. 4.* that no day might pass without a *Memento* of Gods Providence; so are we willing to come to him day by day, to keep our hearts free from unreasonable Cares (which hinder us in seeking better things) and to make us daily mindful of our constant dependence upon him. Here we express also the moderation of our Desires, not
seeking

seeking Riches or Honours^r, Jew-
els or Ornaments, Banquets or
voluptuous Satisfactions, but only
so much as is convenient^a for the
condition we are in, *Judg.viii.20.*

and necessary to strengthen us to
do the Will of God; if we have not Food and Rai-
ment, the Body cannot minister to the Soul in Duties
of Religion^r; so much therefore

we crave, but not more, lest it
should not help^r but hinder, not
strengthen but weaken us to all
good. We ask not these out of
any love to them, but merely out
of a sense of our need: Nay it
is evident our chiefest care is a-

bout spiritual things; for we ask them first and inde-
finitely, as much as we can get, even to serve us to
eternity; but (having no abiding-place here) we de-
sire no more of these but necessities in our Journey,
we provide only from hand to mouth (being as the
Greeks phrase it *καθήμενοι*) for it is a foolish thing
to load ourselves with much Provision in our Inn,
where we know not whether we shall stay one night.
We only ask from day to day, that we may always
shew our readiness to depart whenever God shall call
us, for overmuch plenty makes us unwilling to die.
Herein we vindicate our selves also from Sloth and
Injustice; because we pray for our own Bread, that is,
that which we shall get by Gods blessing on our ho-
nest labour; for a good man will (not like an idle
Drone prey upon others labours, but) earn and eat
his own Bread, *2 Thess.iii.12.* and had rather want
it than tear it from others by Violence, Oppression,
Sacrilege or Rebellion; or rather than he would by

^r *Panem peti mandat
quod solum fidelibus ne-
cessarium est, cetera na-
tiones requirunt. Tert.*

^a *Prov. xxx.6. 'Εὐκ-
ρίστη non ἐπιθυμήσθαι.*

^x *Δίμω γὰρ ἐκ οἴκου ἡ
ἀρετὴ ὑποκρίνεται.
Procop. Goth. 4.*

^r *Ἰσχυροτέρων μὴ ἂν δι-
σχυδόν, αὐτὸν δὲ ἀργυτε-
ρον αὐτὸς καὶ οἰκία καὶ
ἀμεινότερον. Porphyr.
ἐπὶ ἀποχ. l.i. §.46.*

Fraud or Flattery, Lying or Cheating, deceive his Neighbour of what is justly his. If any here object many rich men have Goods laid up for many years and need not ask their *daily Bread*. I answer, the Rich need God's Blessing to prosper and preserve what they have, as well as the Poor to give them what they have not; nor can their Meat nourish them, *Matth. iv.* their Garments warm them, or their Palaces defend them, without his Blessing. What one hath more than another is here confess'd to be the gift of God, and Christ teacheth the Rich Humility, by shewing them whence their Abundance came, and by whom it is continued, and lest they should despise the Poor, they learn that if God withdraw his Blessing, they will soon become both alike; wherefore he that hath as well as he that hath not, must every day on his knees beg a piece of Bread, or a Power to use it, and a Blessing upon it. And thus we have begun to pray for our selves, and Jesus teacheth us to begin at the lowest step, and first to ask Relief for our Bodies, assuring us that our Heavenly Father cannot hear his Children cry for Bread and not supply them; and when he hath done so, we may from his kindness in lesser things, be encouraged to ask for our Souls, which he is more concerned for; but it would seem Presumption for us to ask the greatest first, who do not deserve the least, *Gen. xxxii. 10.*

§. VIII. And forgive us our trespasses, as we forgive them that trespass against us,] The Particle [*and*] connects this to the former Petition, and declares we are continuing those requests which concern our selves; for we must look further than our earthly needs; lest if we obtain a supply for *them*, from his Bounty, and do not procure a Par-
don

om his * Mercy, our Food
only fat us for the Slaugh-
If we did rightly apprehend
inger of our Souls, all the
nents of this Life could
no more pleasure to us, than
rious Fare presented to that

² *Consequens erat ut ob-
servata Dei liberalita-
te, & clementiam ejus
precaremur; quid enim
alimenta proderunt, si
illi reputamur revera
quasi taurus ad villi-
mam? Tertul.*

Captive (designed to be sacrificed) when he re-
red the Knife and the Altar. The fears of Gods
Vengeance will embitter all our abundance;
erefore we add a Prayer for forgiveness, with-
hich we cannot relish *our daily Bread*; nor do we
our Food so necessary, as the Remission of our
es; the want of that could but bring us to a
ial Death, but without this we shall lose ever-
Life, and die in eternal Misery. And the Ne-
is also as universal, for as no man can live
at Bread, so no man can live comfortably here or
y hereafter without mercy;

men have sinned *, and
sins cannot be done away
it Mercy; which every man
ves by Bread must pray for,

¹ *Rom. iii. 23.
Sciebat Dominus se so-
lum sine delicto esse.
Tertul.*

ie best of men; and as often as they pray for
(even every day) they must also ask Pardon of
hty God, because no day is wholly inoffensive.
ord Jesus would here set our sinfulness daily
our eyes, to make us constantly sensible, that
unworthy of the meat we eat, and of all the
d Blessings which we receive; and to make us
ually humble and penitent. He knew before
en the best of men had sin, and prescribes this
n as daily useful to all his Disciples; and those
ut of Ignorance or Pride think they have no
i exclude themselves out of the number of his

Scholars, who have all learn'd to pray for Absolution. But to be more particular, let us observe how many Duties are exercised in these few words, even all that becomes the address of a true Penitent; Confession and Self-Accusation, Contrition for and Aggravation of his Sins, Deprecation of the Punishment, with acknowledgment of the Justice thereof, Faith in a Redeemer, and Hope in his Merits: First, we herein daily confess our sin, our very asking Pardon is an Acknowledgment we are guilty, and we appropriate

^b *Exomologesis est Petitio veniæ, qui petit veniam delictum confitetur. Tertul. de Orat.*

them to our selves^b; for though Jesus did suffer the Punishment, we acted the Crimes; which here (being mindful of his bitter Passion) we do own with sorrow,

calling them *our trespasses*; and in that word we signify the vast number of our transgressions; this Plural indefinite word declares them very many, which we have committed against God and our Neighbour; not against one, but against all his Laws, not once but many times. And further we confess they are as heinous as numerous, viz. *Trespasses* and Injuries, done against God himself by us his poor Creatures, 1 Sam. ii. 25. either in his own person or in his Subjects (our Neighbours) of whose Rights he is the Protector, and the Avenger of their Wrongs; we have broke down the hedge of Gods Laws by our Disobedience, dis-

^c Matth. vi. 12. Ὁφειλήματα the same Luke xi. 4. τὰς ἀμάρτίας. Confer Luc. xiii. 2. cum v. 4.

owning his Supremacy, and denying that Duty which we owe to him, whereupon Sins are called *Debts*^c, because God being our su-

τὰ ἀμάρτήματα εἰς ὀφειλήματα ἀναγέσθαι. Chrysost. de Pœn. 2. *Debitum in Scripturis delicti figura est, quod perinde judicio debetur, nec evadat justitiam exactionis nisi donetur exactio. Tertul. ut supra.*

preme Lord, Creator and Preserver, we are bound to obey all his Pleasure, and to do his Commands; specially having voluntarily promised this in our Baptism: Wherefore if we pay not God this due and vowed Obedience, we are Debtors to him, and must discharge and satisfy by suffering the Penalty ^d, unless we can find a Surety to undertake for us. O what can set out the heinousness of Sin more lively! It is a Wrong and Injury done by us poor miserable Wretches, against the Laws, the Authority, and the Rights of that God who made us, and whose Covenant-Servants we are; and to this we must add that we are liable to his just and severe threatnings, and may (when God pleases) be summoned to his Bar, indicted for this Debt, nay condemned to eternal Torments for the satisfaction of it; but behold his Mercy and Wisdom hath found a gracious Redeemer who hath taken these trespasses upon himself, and made a fuller satisfaction for them than we could have done by eternal Sufferings. It must be supposed, we believe the Satisfaction of Christs Death, and by it hope for a Remission; or else what encouragement have we to ask Pardon, or confess a Debt to a just and true God that must have satisfaction; this were to ask impossibilities, to desire God to be unjust. But our Lord Jesus who paid our Scores hath sent us to his Father with these words in our mouths, and he calls them truly *our Trespasses*; to shew his Love in redeeming us, and Gods Mercy in forgiving us, not to make us fear them as unpardonable: For when we remember our Redeemer, we have lively hopes in the midst of our humble acknowledgments; because he that paid our Debts, makes the same Request in Heaven for us, viz. That God would cleave

*d Si non reddit faciend
justitiam, reddet patien
do miseriam. August.*

us and charge our Iniquities upon him. But because we are so apt to remember our needs and forget our Duty ; to pray for good things to our selves, and neglect the doing them to others, our Master hath annexed one of the greatest Duties of the Gospel so close to this necessary and desirable Request, that we cannot ask forgiveness of God , but we must promise the same to our Neighbours, that so Christ may make peace in Earth as well as Heaven : We must declare not only that we lay aside our groundless prejudice against our Brethren, but that we quit all pretences of Malice or Revenge, even against those who have not paid us the returns of Love and Duty which they were obliged to , and against our very Enemies that have wronged and harmed us by thought, word or deeds. Not that our Pardon from God depends only upon this, or is merited by it ; but because it is most reasonable, that we who request forgiveness of our Offences against God , should give the lesser Debts of our Brethren to us ; which are fewer in number, smaller in value committed against a meaner person, and commonly upon some provocation on our part. He that doth so strictly exact his due in these petty Injuries, deserves to be strictly accounted with himself, and may blush to ask of so great God to abate of his rigor, when he a mortal Creature will not do it to his Equal. How can such malicious person be sensible of the kindness which God sheweth in forgiving him, when he is a stranger to those Compassions? Such a mans person must be hateful to our heavenly Father, because he is

*• Veniam det facile cui
venia est opus. Ecclus.
xxviii. 3. Matth. xviii.
24. ubi Domino debetur
1000 talenta, h. e.
1870500 l. nostræ mon-
netæ. Servo autem tax-
tum 100 denaria, h. e.
3 l. - 2 s. - 6 d. Vide
Waserus de nummis.*

gives the lesser Debts of our Brethren to us ; which are fewer in number, smaller in value committed against a meaner person, and commonly upon some provocation on our part. He that doth so strictly exact his due in these petty Injuries, deserves to be strictly accounted

with himself, and may blush to ask of so great God to abate of his rigor, when he a mortal Creature will not do it to his Equal. How can such malicious person be sensible of the kindness which God sheweth in forgiving him, when he is a stranger to those Compassions? Such a mans person must be hateful to our heavenly Father, because he is

him^s; and his Request
is, because it is unreasonable
impudent. Wherefore take
and lest by your malice and
credulity you involve your
into the wrath of God for
own greater Injuries and
res.

† Matth. v. v.4,5.
† Trol al. lib. ὁμοιω
Grot.
Ὅστις ἐν δοκίμῳ βέ-
λεται θεοῖς, ἀφ' οἷς π-
μασίας χαίρειν μᾶλλον
ἢ λαμβάνων. Libanius
Sophist.

X. And lead us not into temptation, but deli-
s from evil,] Temptation doth not in its prime
n Scripture signifie a solicitation to evil, but any
of trial s, in order to the dis-
of what we are; whether
done by a Friend, as when
empted *Abraham*, Gen.xxii.1.
lorified him as some read)
a design to manifest the
th of his Faith; or by an
y, as when Satan desired
St. Peter, *James* i. 13. not
rise him, but to manifest that mixture of Chaff
uld find in him; and because evil objects shew
we are, and declare us to be evil, if we comply
them; therefore the setting evil things before us
w us into sin, are also called Temptation; but
never tempts thus, he may try us by Afflictions,
ut us in the Fire as Gold, 1 *Pet.* i. 6,7. to separate
om our Dross, nay he will do it, *Zech.* xiii 9.
is a sign of his Love, *Heb.* xii.6. and ought to
ause of our Joy, *Jam.* i.2. and *David* begs it as
our, *Psal.* cxxxix.23. Nor do any but Cheats
Hypocrites fly this Trial, or fear to be enquired
: Gods Children are willing their Father should
nem and tempt them here, with intentions of
y, so they may escape the severe trial before the

8 2 Cor. xiii.5. Heb.
xi.29. and is expressed
both by δοκιμάζω and
πειράζω.
*Due sunt tentationes,
una qua decipit, altera
qua probat; secundum
eam qua decipit, Deus
neminem tentat. Aug.
Tract. 43.*

last Tribunal. As to these Trials and Temptations Christ would rather teach us to pray to be supported under and carried through them, than never to enter into them; because if Gods Grace be with us, it may be for our Advantage and Honour, and glory. Wherefore by *Temptation* here, we are rather to understand the being inticed to commit sin, or ever a trying whether we will sin, and thus

ut non de remittendis tantum, sed etiam de avertendis in totum delictis supplicemus. Tertul. de Orat.

Illud ut præterita expiantur, hoc ut futura vitentur. Oros. de lib. Arbitr.

follows the former Petition having considered the heinousness and dangerous consequence of former sins, we pray the forgiveness of them; that Prayer were real, we but desire we may never fall into such desperate circumstances again; and to quicken this

let us consider, that our Enemies are many and mighty, vigilant and politick, that we are natural and willing to be deceived, rash in our choices, careless of danger, neither considering before, nor minding afterwards, and so shall certainly fall eventually, if God in mercy do not help us: Yet if

ἵνα ἐν σωάτων; ἀναμάρτητον ᾦεν ἑῖς; ἀμαρτανὸν ἀλλ' ἐκείνο σωάτων πρὸς τὸ μὴ ἀμαρτανῆν περαιτέρω διωκῶν. Arrian. l. 4. c. 12.

humble and fear, and hear for aid against sin (although we should fall sometimes) we are not totally free, yet we are not a desire to be free from it for this we rely not on our own strength, but as Jesus hath

us, we humbly beg strength from heaven even against it. But some may wonder why we desire would not lead us, &c. Sure he that hates sin perfectly, and so lately forgave us, will not tempt

commit more, *Jam.* i. 13. 'tis most true; Satan is the

Tempter ^a (and so his name *Sathan* in Hebrew signifies) he being miserable by Sin ¹, desires to make men partners with him both in Sin and Misery, by working on those Lusts, *Jam.* i. 14. which do

^a *Matth.* iv. 3.

¹ *Solacium perditionis sue perdendis hominibus operatur. Lactantius de Orig. Er.*

draw us into Sin. But the Devil himself is under the command of the Almighty, who sets him bounds that he cannot pass, and gives permission to him to tempt us ^m : So that he could have no

^m *Job* i. 12. *Ch. Par. Exiit Sathanas cum licentia à coram Domino.*

power against us, except it were given him from on high, *John* xix. 11. but he obtains leave from

God sometimes to try us, and Christ was led, *Matth.* iv. 1. by the Spirit of God to be tempted of the Devil : In such a case our frailty might make us fear and pray that we might not fall by such a trial. But othertimes God in his displeasure for one sin, suffers us to fall into another; not by enticing us, but by withholding that Grace which should restrain our evil desires, and by loosing Satans Chain, and leaving us encompassed with opportunities and engaging circumstances, which we are likely to fall by; and this the Scripture phraseth *entring into temptation* ⁿ, and the Jews in their

ⁿ *Matth.* xxvi. 44.

Ne me inducas in malum peccati nec in malum transgressionis. Seder Tephil Lusitan.

Forms call it *being led into the band of Temptation or Sin*. And now let us remember how often by one sin, and desires after more. we

have provoked God to expose us to such circumstances as will infallibly bring us into some grievous transgression; but if we henceforth take God for our guide, he will direct us and lead us in the right way; he foresees the enticing Baits, the evil Objects, and wic-

ked Company, which are in ambush for us; and if we rely on his mercy, and follow his guidance, he will conduct us so as to miss them all, or give us strength to overcome them, though we have neither wisdom to discover, nor strength of our own to avoid the danger: Wherefore we pray *him* to lead us, who can restrain the powers of darkness, and desire we may not provoke him to lead us into evil circumstances and dangerous occasions, nor to let loose our infernal foes, nor yet to leave us to our selves, which is the prime intent of this Petition, in its first branch. As to the last clause of *deliverance from evil*, Tertullian and many others take it to be a fuller explication of

⁂ *Et respondet clausula interpretans quid sit Ne inducas, hoc est enim, sed devehē nos à malo. De Orat.*

the former *, and by *evil* understand the evil of Sin; as if we were not unwilling to be tempted by Afflictions or Solicitations, if it be our Fathers pleasure; provided he would by his Grace prevent us from sinning and falling into iniquity by them. Temptations and Trials, if they occasion not our Sin, may humble us, and quicken our Prayers, mortifie our Lusts, and exercise all our Graces; and therefore we only desire whether God or Satan (by his permission) try us, we may be innocent: Or with the Antients we may take the word Πονηρῆ for the *Evil One*,

⁂ 1 John iii. 12. Eph. vi. 16. Matth. v. 23. Castal. à Diabolo. Terul. à maligno.

Πονηρῆν ἐνταῦθα ἔστι δὲ δὴ δολον καλεῖ, καλεῖται ἡμᾶς ἀπορροῦν πρὸς αὐτὸν πρὸς λαμῶν. Chryl.

that is, the Devil, who is so called in Scripture †, and thus we shall avoid a Repetition, (which cannot be supposed in this compendious Form) and the sense will be, that God would not deliver us up to sin, lest our enemy the Devil taking advantage thereby, seize

our hearts, when God hath abandoned them, and we be

become his Slaves, and forfeit to destruction. Or lastly, we may by *Evil* understand the Effect of Sin, the Evil of Punishment, *viz.* that we may not be drawn into any Wickedness, nor into that which certainly follows it, Sicknes, Losses, Crosses, Death temporal and eternal, which are the Wages of Sin, and of which the Devil is the Executioner: So that the two last Senses may very well stand together, *viz.* That God would not put us out of his Protection, nor deliver us up into Satans power, neither as a Tempter first, to entice to Sin, nor as a Tormentor afterward, to execute and inflict upon us what those sins deserve in this world or the world to come. The sum is, that Sin is a dreadful thing, it gives Satan power over us and possession of us; it makes us liable to be hurried on to more wickedness by banishing Gods Holy Spirit; and by taking away his favour, it opens a way for all the miseries and mischiefs of this world and the next to fall upon us: Upon the serious consideration whereof, we not only crave the Remission of past sins, but earnestly beg that we may never more fall into transgression, and then we doubt not but to be safe from all Evils Temporal, Spiritual and Eternal.

§.X. For thine is the kingdom, and the power, and the glory, for ever and ever, *A M E N.*] Some have imagined this Conclusion was not spoken by Christ, but added by the Greek Church to this Prayer, because all the old Latin Copies want it wholly, and all the Greek Copies in *St. Luke*, and some in *St. Matthew*, nor is it expounded by the Latin Fathers; others plead it is agreeable to the Jewish Forms, and generally found in the Original of one Euangelist, and in the Syriack and Arabick, both antient Translations, and is expounded by *St. Chrysostom* and *Theophylact*.

But

But our Church hath chosen a middle way, and hath inserted it here in the first repetition of the Lords Prayer, and in some other places she hath omitted it, not as if it were not of Divine Authority, but sometimes following St. Luke, as here and elsewhere St. Matthew. It is very unlikely those holy Fathers should presume to add their own inventions to this venerable Form of Christs own composure: It being more probable, that our Lord delivering this Prayer twice, did add this Doxology at the first time which is recorded in St. Matthew, and leave it out the second, which is set down in St. Luke; and hence the Latin Copies (which were very confused and full of errors) might leave it out in both, lest the Euangelists should seem to differ in so considerable a matter: But however it was, it is most for our profit to wave these enquiries, and labour truly to understand it. It is known that the Jews concluded all their Prayers with a Doxology or Form of Praise, yea sometimes (as

† In Matth. vi. 13.
*Quia tuum est regnum,
& in secula seculorum
regnabis gloriose.*

‡ Phil. iv. 6. With
Thanksgiving.

Drusius saith) in these very words †, and our Lord Jesus delighted in imitating their customs, though here the reason is weighty; for a Prayer is scarce complete without Praises ‡, it being fardid to ask all from God, and return nothing to him. Prayers may seem more necessary, but Praises are as much our Duty, and more lovely. Petitions fit the Earth, but the glorifying God is the imitation of the Celestial Choir, who sing a Song much like this Conclusion of the Lords Prayer †, and we do well to learn it here, against we come
 † Rev. v. v. 12, 13. & Chap. xi. 15. — *Nos Angelorum — Candi-
dati jam hinc celestem illam vocem in Deum, & officium futura cla-
ritatis ediscimus.* Tertul. de Orat.

to use it there. We began these Devotions with his Glory, and now we end with it, that this may be the beginning and end of all our actions: We now give that to him our selves, which we prayed before might be offered him from others. As to the sense of these

* Rom. xi. 36.

Horat. Od. l. 3. Od. 6.

*Hinc omne principium,
huc refer exitum.*

words, they may be an acknowledgment of his infinite Perfections, who is not praised by Flattery, but by a bare Confession of what he really is and hath, in, by and from himself; yea, we fall short of what he is and deserves in our most exact acknowledgments, for his Kingdom is everlasting and universal, his Power infinite and unlimited, his Glory transcendent and incomprehensible; we may repeat them, but can neither fully comprehend them, nor express them but by Silence and Admiration; only we confess our own Subjection, Weakness and Misery, by ascribing all these to him; Kings must lay down their Crowns, mighty men their Strength, and the honourable men of the earth their Glory at his Footstool. These words considered in themselves thus, are an act of Praise, but being connected to the Prayer by the Particle *for*, they are a proper Conclusion to this divine Prayer, and seem to contain a reason of every Petition; for we are obliged to pray that his Kingdom may come, because he is right and lawful *King* of Heaven and Earth; and to desire his Will may be done, because he hath the just *Power* and Supremacy over all, to command what he pleaseth; and to wish his Name may be hallowed, because he is *glorious* in himself, and deserves all possible Praises from all the world. So likewise in the three last Petitions, of him we ask for a temporal supply, because his is the *Kingdom* over all Creatures, and all Provisions are his; of him we beg a Pardon,

for

for he only hath full *Power* and just Authority to dispense it; and of him lastly we request deliverance from Sin and Damnation, because he may have the same *Glory* from us as he now hath, and ever shall have from the blessed Saints, whom he hath brought to his heavenly Kingdom; or if this seem too nice, and we reflect upon the whole Prayer together, here we are struck with reverence in remembrance of that great King we have spoken to; we declare why we make our address to him, and what ground we have to hope for acceptance with him. His is the *Kingdom*, therefore we his poor Subjects do petition him; and it is his Prerogative to help, and by his Supremacy he may do it. His is the *Power*, therefore we his weak impotent Creatures look up to him and rely upon him, who is able to do all we desire, and being Almighty can perform it. His is the *Glory*, and therefore we vile Sinners that can do nothing without him, though we deserve nothing from him, yet we present our necessities before him, that by his free Grace he may have that Glory from us which he hath from all others that he hath formerly relieved. Leave thy Prayers then with much comfort in his hands, who is thy heavenly Father, and may do abundantly for thee by his Right, and can do it by his Power, and will do it for his Glory, both this day, to morrow and for ever. Come when thou wilt, he is, and hath Kingdom, Power and Glory, from everlasting to everlasting; this is no mortal King, nor fading Power, nor transient Glory, but all endure longer than thy wants, even *for ever and ever*. O how hearty an *Amen* maist thou say to this Prayer, since as thou hast great reason to desire all these things should be granted, thou hast as good ground to believe they shall, *Amen*.

The Paraphrase of the Lords Prayer after the Absolution.

Most merciful Lord God, who hast owned us for thy Children by creating us, preserving and providing for us, and after our manifold disobedience hast by this gracious Promise of Pardon again encouraged us to call thee [**Our Father,**] thy Mercy in receiving us expresses the compassions of earthly Parents; and thy infinite Goodness and Power do evidence thy Glory [**which art in heaven,**] and therefore canst do whatever thou pleasest in all the world. Lord, we are so transported with thy admirable pity towards us and all poor sinners, that forgetting our own wants we desire thy Glory in the first place, even that by us and all men [**balloted,**] sanctified, revered and for ever feared may [**be thy Name,**] from which we have had our help, and thy Attributes in which we have our comfort; that we may ever express a fervent Love and dutiful Regard to thee, and all belonging to thee. We lately were (as many yet are) in rebellion against thee; but since we have found thee so merciful a Prince, Lord, let [**thy Kingdom come**] into all our hearts, to rule us by thy Grace, and to fit us against thou shalt come in Glory to crown thy Servants; and to condemn thy Enemies, whose Misery thou delightest not in, but deferrest thy coming, because it is thy Will, that we all should live in Holiness here and Happiness hereafter. Dear Father, let this [**thy will be done**] both by our obedience to thy Word, and by our submission to thy Providence; for then shall we be truly happy when thy good Will and Pleasure is done by us and on us thy Servants [**in earth,**] as readily and fully, as constantly and chearfully [**as it is in heaven**] by the blessed Saints and Angels, whose
food

food it is to obey thy Commands. But Lord, thou knowest the frailty of our nature, and the misery of our condition, which needs continual support and supplies, and forceth us to beseech thee, who hast all blessings at thy disposal, to **[give us this day,]** which for any thing we know may be our last, and therefore we look no further nor ask no more than **[our daily bread]** even so much Food and Raiment, Health and Wealth, Prosperity and Success, as thou seest is necessary and convenient for us in this state of life, in which thou hast placed us; so much as may enable us to serve thee, not encourage us to forget thee, or entice us to increase the number of our sins, which are too many already: But we will daily acknowledge and bewail them; and remembring the Vengeance due unto us for them, we now earnestly beseech thee to pardon **[and forgive us our trespasses]** against thy righteous Laws and just Authority for Jesus sake, who hath made satisfaction for them: Gracious Lord, by his Merits forgive us **[as we]** by the help of thy Grace, the injunction of thy Gospel, and the example of thy Mercy **[forgive them that trespass against us]** in fewer and lesser matters. We tremble at the remembrance of all those amazing miseries which our former sins have made us liable to: And though we deserve to be deserted, yet O let us never fall again into those dreadful circumstances **[and lead us not]** into any dangerous occasions or opportunities of Sin; but though many Snares be laid for us, guide us so by thy Providence, that we may seldom fall **[into temptation]** and never fall by it; let not Satan who desires our eternal Ruin, again get power over us and advantage against us; **[But deliver us from]** all the **[evil]** which he enticeth us to as a Tempter, and will punish us for **as a Tormentor**, that we may neither deliver our
selves

selves over to him by Sin, nor be given up to his Malice to execute thy Sentence upon us for it. These Mercies we need, and though we are unworthy, yet we petition thee for them; thou maist help us, [for thine is the Kingdom,] thou canst do it, for thine is [the Power,] and we hope thou wilt do it, for thou hast freely and frequently relieved poor penitent Sinners; for which Men and Angels do acknowledge thine is the Praise [and the Glory,] and we shall by thy Mercy to us be obliged also to join in this just acknowledgment, which shall be made to thee in Heaven and Earth [for ever and ever] world without end. [Amen] be it so.

SECTION VI.

Of the Responses.

§.I. **A**FTER this devout Address to God in that incomparable Prayer which Jesus taught, are added some short and pithy Sentences, in which the people are to bear a part ; according to the manner of

^a Augst. de Verb. Apost. Serm. 12. 'Ο

λαός τῶ ἀκριβοῦς ἀποκρίσας.

Constit. Ap. l.2. c. 5.

^b Euseb. Histor. Eccl. l.2. c.17.

the Primitive Christians ^a, who used this so constantly, that *Eusebius* ^b brings it as an Argument to prove the *Essenes* were Christians, because they sung by turns, answering one another. It was indeed the custom of all the Jews,

among whom this Duty was performed by the Priests and Levites only : But Christians have a greater privilege, and every man is so far a Priest, 1 *Pet. ii.9. Revel. i.6.* as to have leave to join in this spiritual Sacrifice ; which is for the Benefit as well as the Honour of the People, if they did rightly understand it ; for

First, This shews their full consent to all that is prayed for, and Christ teacheth us that we must agree

^c Matth. xviii. 19. Gr. Συμφωνήσασιν.

in our asking, that so our Prayers may be heard ^c. Nor is their Silence sufficient to express such a Consent as is here required ; for they must not only be willing these things may be prayed for ; but they must desire that God should look on it as every ones particular Request ; and accordingly Minister and People must with one mouth as well as one mind, Rom. xv 6. praise God.

Secondly,

Secondly, this quickens their Devotion by a grateful variety, making those holy Offices pleasant, which our corrupt nature is so apt to think tedious ; and by a different manner of address making the time seem short ^d, the devotions new, and our affections as fresh as in the beginning of our Prayer.

^d *Breve videbitur tempus quod tantis operum varietatibus occupatur.* Hieron. Epist. ad Lzt.

Thirdly, This engageth their Attention, which is apt to stray, especially in sacred things, and most of all when the people bear no part : But when they have also their share of Duty, they must expect before it comes, that they may be ready ; when it is come, they must observe that they may be right, and after take heed to prepare against the next Answer they are to give. How pious therefore and prudent is this Order of the Church, thus to intermix the peoples Duty ? that they may be always exercised in it or preparing for it, and never have leisure to entertain those vain thoughts which will set upon us, especially in the house of God, if we have nothing to do ^e. And assuredly the peoples general neglect of answering in their course hath introduced so much laziness, sleeping, irreverence, inadvertency and weariness into the house of God. Our pious Ancestors may make our Devotion blush when we see them all the time of Prayer *in procinctu*, with their knees bended, their hands lifted up, their eyes fixed on the Minister, and their hearts and mouths ready to say *Amen*, and to answer wherever it was required : And if ever this Devotion be restored in the Church (which all good men passionately wish) it must be, by learning the people zealously and conscientiously to join in these pious Ejaculations allotted

^e *Nihil agendo male agere discimus.* Senec.

to them; which that they may do, I shall now explain them to every ones capacity.

¶ II. **O Lord, open thou our mouth** shall shew forth thy praise.

with many of those that follow, are indited by the Spirit of God; taken out of that excellent repository of Devotion, *The Psalms of David*, from whence the Jews took the greatest part of their Liturgy, and the

Primitive Christians collected their Prayers, and composed their Hymns out of it; because it contains variety of Prayers and Praises, exactly fitted for all persons in all circumstances, as pertinent as if they had been made for the present occasion; and so we shall find this to be, which we now consider. The words are to be found in *Psal. li. ver. 15.* and were antiently transcribed into the Christian Liturgies, for they are ordered to be three times repeated in that antient one attributed to St. James, (not to mention them of latter date.) And nothing can be more pertinent when Minister and People are about to begin to praise God; for Speech is the gift of God, *Prov. xvi. 1. Exod. iv. 11.* it is that in which Man excels all other Creatures, and was given us to this end, that we might glorifie him; whence the Tongue is called *our Glory*, because it is the Instrument of his Praise. But here we do not only acknowledge our Speech was given us to this end, but desiring now to make the right use of it, we beg his help, and confess from him we have the faculty and the exercise of that faculty in every act, especially in holy things; wherein unless he *open our lips*, we cannot set forth his praise. This is the sense of the words considered

¶ *Psal. xvi. 9. Gloria mea. LXX. ἡ γλῶσσά μου. Vid. Psal. xxxvi. 12. & cviii. 1.*

¶ *This is the sense*

considered

sidered absolutely and alone. But if we observe whence they are taken (*viz.* out of the most famous *Penitential Psalm*) and where they are set (*viz.* soon after the *Confession*) it will afford us another profitable Meditation. *David* useth them after the Confession of his grievous Sin, and earnest Supplication for pardon, and we use them in the close of the Penitential part, before we begin our solemn Praises and Petitions, intimating that till we have some hopes of our pardon, we cannot proceed any further, and so we briefly, but zealously renew that great suit for Mercy, because sin and the guilt of it doth stop our mouths, and shut our lips that we become tongue-tied^b, speechless, and mute, as *Judah* (the most eloquent of all his Brethren) being taken in a fault, *Gen. xlv. 16.* knew not what to answer, being full of inward confusion. Nor hath sin this effect only on evil menⁱ, but as much if not more on the best; whose ingenuity produceth a shame that will stop their mouths as much as the wicked mans terrors, of which the famous *Origen* is an instance, who having been once compelled to sacrifice^k, was long after struck dumb with reading the 16th verse of the 50th *Psalm*, but unto the ungodly, saith God, what hast thou to do, &c. and broke off with tears not able to proceed further; which that it may not happen to us, *viz.* that a guilty Conscience may not spoil the musick of our Praises, or seal up our lips in Prayer, we here do beseech him (by speaking peace to our Souls) to give us hopes of his forgiving Mercy; that whereas our Fear, Shame and Grief makes us now stand mute, as so many guilt-

^b Matth. xxii. 11.

Gr. 'Ο ὁ ἱερὸς.

ⁱ ut leprose labium tegitur. Levit. xiii. 45. ita os peccatoris obturatur. Cyril. Alex.

^k Epiphan. Panar. l. 2. Tom. 1. Hæres. 64.

ty persons, we may have (*παρρησία*) a freedom of speech in his presence, when the Terrors of offending Slaves, are changed into the Liberty of reconciled Sons : which mercy if he grant, we do all engage to use it to his Glory, and resolve it shall kindle the flames of Gratitude and Love in all our hearts, and if he *Open our lips, our mouth shall set forth his praise*: And when we praise him for other things, we will think of this pardoning incy, and redouble our Eucharistical gratulations ; and doubtless this Petition shall be heard, for we desire it not only for our own Benefit, but to fit us to set forth his Praise. We have cause when we go about to glorifie God, to cry out we are of *unclean lips*, *Isai. vi. 5*: but if God send hopes of Remission, when the Seraphim toucheth our lips, and taketh away our iniquity, then we shall be fit for all holy Duties, and with that Prophet readily say, *Here I am, Lord send me.*

§. III. *God, make speed to save us : Lord, make hast to help us.* These words are frequently repeated in the Book of Psalms ; and are not much

Psal. cxviii. 25.

Heb. *יְהוָה יִשְׁעֵנוּ*

Obsecro 'Jehovah serva nunc. Jun. & Trem.

Deus in adiutorium meum intende. Ps. lxx. 1.

Vid. Gr. Vers. D. D. Dupont.

— Εἰς τὸ βοηθεῖν ἡμῶν ὁ Θεός ut LXX.

varied from that form of Exclamation¹ which the Jews contracted into *Hosanna*, which signifies *Save now, Lord we beseech thee* ; but the old Latin Liturgies² do assure us they are taken out of the 70th Psalm, though they are found also, *Psal. xl. 13.* where you may behold *David* surveying his sins more numerous than his hairs,

more weighty than his heart could bear ; terrified with which sad spectacle he breaks out into this passionate Ejaculation, which may well besit our mouths, who so lately have been confessing our Offences ; for

it contains all that any penitent sinner, about to put up his Petitions, need to sue for by way of Preparation; *viz.* deliverance and safety from evil, and help in that which is good. We suppose our selves like a besieged City, our Sins behind threaten us, and our Corruptions have blocked us up before, and Fear is on every side, yet still the way to heaven is open, and we send these Prayers upwards to the place where the King of Heaven resides, for a speedy rescue to be granted to his distressed Subjects, 1 Sam. xi. 4. 2 Chron. xx. 12. When we look back and see our innumerable Iniquities, we cry out, *O God, make speed to save us*: When we look forward to all those Duties which we are to do, and the great opposition we are sure to meet with, we say, *O Lord, make hast to help us*. Our guilt will *make speed* to pursue us, Satan to destroy us, and evil Thoughts to hinder our Devotions. Wherefore we must beg that our gracious God will also *make hast to save and help us* just now, when we are in danger and need, and it will doubleⁿ the kindness: Nor will he call these speedy cries Impatience or Presumption, but account them prudent fear of our imminent danger, and a right apprehension of our urgent necessities; and for our comfort let us remember, they that are the most liberal are the most speedy^o in doing good. He that we make request to hath charged us (see Prov. iii. 8.) never to put off a necessitous person till the morrow, if we have it in our power; and he ever hath it in his, to help us; wherefore we may be assured he will save and help us this day, and by the speed of his help, give us cause in the next place to sing *Glory be to the Father, &c.*

ⁿ *Bis dat qui cito dat, Seneca.*

^o *Proprium est libenter facientis cito facere. Id.*

§.IV. Glory be to the Father, and to the Son, and to the Holy Ghost : As it was in the beginning, is now, and ever shall be, world without end.

Amen.] Although the words of this excellent Hymn are not in Scripture, yet it is a Paraphrase on the Song of the Seraphims^r, and is expressly grounded on Gods Word, 1 *John* v. v.7. not only as it is an act of adoration to Almighty God ; but as it is a particular address to each

person of the Blessed Trinity ; who being equal in their Godhead, ought equally to be worshipped, as might here be fully proved, but that it is sufficiently done by others. This truth indeed by the malice of the Devil, and the envy of ambitious and wicked men, hath met with more opposition than all other Christian Doctrins : The *Arrians*, *Subellians*, *Eunomians*, *Apollinarists*, *Macedonians*, and almost all Hereticks denied either the Divinity of one, or Equality

⁹ *Multa quippe ad fidem Catholicam pertinentia, dum Hereticorum callida iniquitudine agitantur, ut adversus eos defendi possint, & considerantur diligentius, & investigantur clarius, & instantius prædicantur.*

Aug. de Civitate Dei, lib.16. cap.2.

of all the persons ; but the Church got this advantage⁹ by it, that this fundamental Article, was more narrowly examined, clearly explained, and fully proved than otherwise it had been ; and among other good effects of these bad causes was the compofure of this *Eucharistical Hymn* (as some think) or rather the enjoining it in daily use (which I rather believe,) for there are many footsteps of it before *Arrius* time, or any of those Councils which condemned him, and though before the danger of this Heresie, every one of the Fathers had a Form of Doxology of his own, yet with little variety of words they

they all expressed the same thing, *viz.* to ascribe all Honour and Glory to the three persons of the glorious Trinity. Nay these very words are set down by *Clemens of Alexandria*¹, as the Christians Form of praising God [above 100 years before the Council of Nice, Anno 190.] besides it appears

¹ Αἰνῶντες τὸν υἱὸν πατρὶ καὶ ὑῶ (ὡς τὸ ἀγίον πνεῦμα. Clem. Alex. Padag.

it was used in the Service of the Church before, or somewhat very like it², because the *Arrians* did alter the antient Form into *Glory be to the Father by the Son and in the Holy Ghost*; for which they are sharply reprehended by the Orthodox Fathers: who afterwards annexed it to their Publick Devotions³, almost in this Form in which we now have it. All which doth not only prove the Antiquity of it, but teach us that it may serve for two purposes; First, as a Form of praising God, and glorifying every Person of the Trinity, which was the first design

Church before, or

² Gloria Deo Patri, honor item et adoratio, cum Filio Collegi, una cum sancto vivificatore Spiritu. Athan.

³ Δόξα πατρὶ καὶ υἱῷ καὶ ἁγίῳ πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας ᾠή. Aulus. Litur. S. Chryl & Basil. Et aliquando Ὁτι πρὸς πᾶσι πᾶσι δόξα, &c. Et Σὺ τῷ δόξα ἀνάπαυμι πατρὶ, &c.

of those that invented it. Secondly, as a shorter Creed and Declaration of our Faith of the Trinity in Unity, which was the use it was fitted to afterwards. I wish we might have no occasion to make use of it in the second sense as a Test for Hereticks (though the Disciples of *Socinus* and Fanatick Enthusiasts do even still deride or deny this Mystery) but if there were no such, it might still serve its principal end, to be a Form of ascribing all Praise and Glory to the Supreme Being, and an act of Adoration to each Person, which we are obliged particularly to pay, because every one of the Persons in the Trinity hath done peculiar benefits for

us : So that it is our Duty to praise the Father for our Creation, the Son for our Redemption, the Holy Ghost for our Sanctification. The Father hath sent us into the world, and preserves and provides for us in it. The Son hath lived with us and died for us, and being returned to his glory is still mindful of us. The Holy Ghost doth come to us and stay with us as a Guard and a Guide, a Comforter and an Advocate; clearing our Minds, cleansing our Hearts, quickening our Affections and enforcing our Prayers : And shall we not then be highly ungrateful, if we pay not a particular tribute to every person in special as well as to all in general. Remember the Angels sung praise to the undivided and ever-blessed Trinity in the morning of the Creation, in the beginning of all time, *Job xxxviii. 7.* and they and all the world do it *now*, and both Men and Angels shall continue this Jubilee to *eternity*. As long as Goodness en-

Omnes tam Orationes quam Oblationes cessabunt in seculo futuro, sed oblatio gratiarum nunquam cessabit. R. D.K. Psal. c. v. 4.

dures, Gratitude and Praise cannot cease. This *was* and *is* and *ever shall be* done in all ages and generations, *Psal. cxlv. 4.* The Patriarchs and Prophets did it in the beginning and first ages of the world; the Apostles and Martyrs in the first planting of the Gospel. And all these, though removed to heaven, continue to sing praises to the Trine God there, as we and all pious Christians do here; and there will never want Tongues in Heaven and Earth to sing this gratulatory Hymn for all generations. Observe further the comprehensiveness of these few words, which extend to all things as well as to all times and persons; and present at once to our view all the mercies of God past, present and to come. They are an acknowledgment that all the good that ever was or shall be

be done, or that is now enjoyed in Heaven or Earth, hath proceeded from this All-sufficient and ever-flowing Fountain, to whom this tribute of Praise is and was and ever will be due. Behold then, O pious Soul, a glorious Choir of Angels, Patriarchs, Prophets, Apostles, Saints and Martyrs in Heaven, with all holy men and women in all the world, at once with unired voices and joyful hearts singing this triumphant Song; Let this inspire thee with holy Raptures and Ecstasies of Devotion whilst thou singest thy part here on earth, and when thou art taken hence, thy place shall be supplied by the succeeding generations, and thou shalt be advanced to a state as endless as his Mercy, where thou shalt praise him to eternity. What better Form can we have to glorifie God by than this, which is a declaration of our Faith, a discharge of our Homage, in which we acknowledge his former mercies, confess his present favors to us and all the world, and glorifie him for both? We hope in him for those that are to come, expecting all from him, and promising those returns of Eucharist which we will for ever make to him. How can this be done too often, or repeated too frequently? Surely his Mercies are more frequent than our Praises can be. Those that censure this as a vain Repetition, would ill have digested the hundred Blessings * which the Jews are bid to say every day; and might be offended at *David's* seven times a day, *Pj*. cxix. 64. and *St. Paul's* charge to rejoice always, *1 Thess.* v. v. 18. *Phil.* iv. 4. but as God never thinks it too often to relieve

us, let us never think his Praises too many, tedious or impertinent; but in Psalms, in Litanies and every thing,

* Deut. x. 12. RR. legunt pro *מאה* *מאה* pro quid, leg. centum: unde dictum, unusquisque tenetur centum Benedictiones quotidie reddere.

thing, let us give thanks; and when *Gloria Patri* is not in our mouths, let it be in our hearts, that we may never forget his benefits.

To this we shall only add the particular reason why the Church hath placed it in the close of the Penitential part of daily Prayer; and that is in imitation of holy *David*, who commonly when he hath made his Confession, declared his Distress, and begged pardon and deliverance, then he turns his Petitions into Praises, because of his lively hope of acceptance, *Psal. vi. 9.* and *cxxx. 7.* So we being full of hopes that our gracious Father will forgive us, for his Sons sake by the ministry of his Spirit: We, I say, do now give Glory to the Father, who granteth this Absolution; to the Son, who purchased and obtained it; and to the Holy Ghost, who sealeth and dispenseth it to us; and we also call to mind those innumerable instances of the like infinite Mercies to poor Sinners which have been, and ever shall be to the worlds end: And what Heart can conceive, or Tongue express that Ecstasie of ravishing Pleasures, which we shall feel at the last day! when we and all true Penitents that ever were or shall be shall all join in singing Songs of Praise to our dear Redeemer, whom we shall love much, because much is forgiven us. We can foresee those Anthems which shall then be sounded on the battlements of Heaven by millions of glorious Souls rescued from destruction, and we by Faith have such a sense hercof, that we begin now that Song that we shall sing for evermore.

[*G. V. Praise ye the Lord: the Lords name be praised.*] The first part of this, or the Versicle, is no other than the English of *Hallelujah*, which of old was accounted so sacred, that the Church used it
¶ Amen & Hallelujah
(quod nec Latino nec Barbaro licet in suam linguam transferre) *Ebraeo*
omnes gentes vocabuntur de antano. August. in Pascen. Ep. 178.

in its native Language; so St. *John* in the *Revelations* keeps the word *Hallelujah*, *Rev.* xix. v. 1, 3, 4, & 6. but our Church hath made it more intelligible to her Children by teaching it to them in their own Language; for in our tongue it is exactly rendered. *Praise ye the Lord.* Now this *Hallelujah* was the name of, a Hymn in frequent use, *Tob.* xiii. 18. among the Jews, who used also after the Passover to sing six *Psalms* [from *Psal.* cxiii. to *Psal.* cxviii.]

² Ἀλληλῦια αἰνῶν τοῦ
κυρίου Θεοῦ. Hefych. (qui
ἐκπονῇ περ τοῦ αἰνῶντος
vel Αἰνεῖτε τὸ Κύριον,
(ἦν ἐστὶν contraῖο Je-
hovæ.) Theodoret. in
Psal. cxi. & cxiii.

which Hymn (*Matth.* xxvi. 30.) they called the great *Hallelujah*, because in those *Psalms* this Word is often repeated; and perhaps to distinguish it from some lesser *Hallelujah* of daily use in the Temple-Service. From the Jews St. *John* learned it, and the Christian Church from both; for it was ever annexed to, and frequently repeated in all their Liturgies, which was so well known, that when *Olympius* the Heathen Philosopher heard an *Hallelujah* sung early in the morning, in the Temple of *Serapis* in *Egypt*, before any man had come in thither, he fled from the place, gathering by this Prognostick, that the Heathen Temple should become a Christian Church^a. It was constantly sung in all Christian Assemblies, though with some variety; at *Rome* most solemnly at *Easter*, in other places^b all the fifty days after till *Whitsunday*, which were days of greatest joy among them. But every where it was used on the Lords Day^c. And thus we imitate the Forms used by pious and

^a Soz. Hist. Tr. l. 9. c. 29.

^b Soz. Hist. Tr. l. 9. c. 39.

^c ut autem Hallelujah
per illos solos dies quin-
quaginta in Ecclesiâ

tantetur, non usquequaq; observatur, nam & in aliis diebus variè can-
tatur alibi, ipsi autem Dominicis diebus ubique. Aug. Ep. 120. Vid.
Id. *Psal.* 106. Item Ambros. Apol. pro Dav. & Paul. Diaconus, l. 15.

Primi-

Primitive Antiquity : And if any ask why it is placed here? I answer, First, as a return to the *Patri*, in which having worshipped the *Trinity* here adore the *Unity*, worshipping and praising Persons and One God. Secondly, it may look rather back to the *Absolution*; for *Hallelujah* is a *vinor*, a Triumphant Song for Victory over our enemies. It was first made on that occasion, saith a]

a centum & tres Psal-
mos, dixit David, &
non dixit Schira Can-
bicum, donec vidisset
ruinam improborum. R.
D.K. in Psal. civ.

Doctor^d; and St. *John*, *Re*
1, 3, 4 6. applies it to that
which the Saints sung for the
verthrow of their Enemies
doth old *Tobit* also, with reference
to *Israel's* Restauration: A

Moses, *Exod. xv.* began his Song of Victory, the
Minister begins this, and all the People echo again

c Exod. xv. v. 1. cum
20. & 21.

the same strain^e; when we
hold our Sins (the *Egyptian*
ruled us with rigor, and pu

us with guilt) lie dead before our eyes, then it is
proper to sing *Hallelujah*. Thirdly, it may look for

f Hallelujah is the title
to many Psalms. See
Dr. *Hammond* on *Psal.*
cvi. 1. and *Psal. cxi. 1.*

to the reading of the *Psalms*
serve as a Preface thereto^g
cause Praise is the subject-matter
of most of them, and therefore
call it the Book of Praises

which we being about to praise God, do mutual

g Hallelujah inter om-
nes cantiones maxime
excellit. Id. R. D. Kimhi.

courage one another with
most excellent^h Canticle, which
some think is the Song of
angels in Heaven, with whom

hope at last to bear a part.

SECTION VII.

Of the XCV. Psalm.

THe Holy Spirit being the Enditer, and David the Penman of this sacred Hymn, the matter of it is unquestionable, *Heb. iii. 7.* and the placing it here to be used in the daily use, doth further confirm (what we may every where observe) the prudent and pious care of the Church in her choice; this part of Scripture being as preparatory to all the succeeding Offices, as is to be found in all the holy Word of God. It contains 1 Directions and Exhortations to Praises, Prayers and hearing Gods Word, which (as was shewed before ^a) are the Duties of our Church-Assemblies; and its very ^a Vide Sect. II. §. 8. purpose shews it was designed for the Publick Service, *Grotius* thinks for the Feast of Tabernacles, ^b *Calvin* and others for the Sabbath-day, *Heb.* ^b *Calvin* in *Psal. xcv.* 7. but *St. Paul*, *Heb. iii. 15.* of whose Authority we follow, thinks it fit for every Church; and by his application of it, we have sufficient ground to adopt it into the Christian daily Worship; being also the Testimony of many Jewish Writers, that it belongs to the time of the *Messiah*, as also the Greek *Euchologion*, to shew it was particularly used in the Eastern Church, according to the Liturgies both of *St. Chrysostom* and *St. Basil*, and *St. Ambrose's* Testimony, that it was sung in the African Church

De Verb. Apostol.
Serm. 10.

Church. And it is too
the sluggishness of our
all holy Duties, mak
powerful Exhortations necessary to awaken
strong Arguments to convince us, and thes
ful Threatnings and Examples to warn
which are contained in this Psalm, as will a
the following Scheme.

contains a threefold Exhortation :

I. To praise
God, II
ing

II. To

CV. Psalme

into the
in the
ze his
bes glad
nd still is
about to

1 Sam. xvi
καλαγμός
rot. in Joss

besiege
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nich we
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vers word
was fitted
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come let us
come, &c.)
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6:47. but

and spirit rejoice in

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A Practical Discourse on the XCV. Psalm.

I.V.1,2. **O** Come, let us sing unto the Lord, let us heartily rejoice in the strength of our salvation. Let us come before his presence with thanksgiving, and shew our selves glad in him with Psalms.] It hath ever been, and still is the custom for Soldiers, when they were about to join in battle, to encourage one another with a general shout; to which we may compare this joyful Acclamation of the Church

1 Sam. xvii.20. Gr. ἀλαλαγμός. Vide Grot. in Josh. vi.5.

stant; we being now about to besiege Heaven with our Prayers, every man shews his own forwardness and reproves his neighbours backwardness, with *come let us*, &c.] This is that which we are commanded to do by the Apostle, whenever we meet in the House of God, viz. to admonish one another, Heb. x.25. in Psalms and Hymns and spiritual Songs, Eph. v.19. Coloss. iii.15. And to encourage one another, the Minister and People do most pathetically in this Psalm, stirring up each others hearts in these two first verses to praise God; the same thing (after the Poetical manner) being expressed in divers words; from which it appears that this Psalm was fitted for the offices of the Choir, and so we still use it. The first beginning the Exhortation (*O come let us sing*, &c.) and the People answering (*Let us come*, &c.) thereby proving the advice and returning the courteous invitation, and both Minister and People do mutually discharge the Duty, and express their joint resolutions to praise God. In private it may suffice that our hearts and spirit rejoice in God, Luke i. 46,47. but we are
now

now in publick, and therefore as God hath bestowed his favours, 1 Cor. vi. 20. on both Soul and Body, we must (both in Heart and Voice) glorifie him by both. We must sing his Praises, and thereby shew even to Men who cannot see the heart, that we are glad and joyful in remembring his Goodness. We must not stand mute, but our tongues must affect our hearts, and the hearts of all about us; that every mans light may shine clearly, and our neighbours torch may be kindled at our fire; till the several sparks of gratitude that lie hid in single hearts be blown up and united into one flame, bright as the blaze of the Altar; and till we be turned into holy Joy and Love, which will be the effect of our zealous performing the outward part. But we must also be sure to let our Heart make an Unison with our Tongue, Eph. v. v. 19, &c. Rom. xv. 6. even to rejoice heartily, or else the grunting of Swine is not more harsh and unpleasant in our ears, than the best harmony of their voices in Gods, who only dwell on the sounds, and never observe the sense, nor excite any devout Affections: As a Caution against such Formality, there are four good Considerations proposed in these two Verses: First, the Person to whom these Praises are addressed, [*unto the Lord*] who sees our hearts, and cannot (as men) be deceived with verbal complements. Secondly, the reason why we praise him, because he is [*the strength of our salvation*] a rock of defence to us, and a mighty champion for us, and powerful rescuer of us, on whose Power and Mercy relies the strength of all our hopes for this world and the next. Thirdly, the Place where we praise him, we are [*before his presence*] in those Assemblies where he peculiarly manifests himself. The Jew

c See D. Hammond Annotation on Psal. lxxxix. ver. 26. [1] Syr. Potentissimus meus liberator. Et LXX. Ἀντιλήτης, &c.

Jews were before the Ark, but St Paul teacheth us that we come into the Holiest of all, for we Christians are admitted into the Presence-Chamber, and if we mock him, we do it to his very face. Fourthly, the manner in which he expects to be praised, even that we be [*glad in him*] and rejoice in the Lord, not with the mirth of a Theatre, loose and voluptuous, but with the joys of Cherubins, and all those Celestial Orders, whose Joy is kindled from the pure beams of the Divine Love. These things as seriously thought on as they are frequently repeated, would spiritualize our Joy, and help us both in heart and voice to glorifie the Fountain of all good.

§.IV. Ver. 3, 4, 5. For the Lord is a great God, &c.] 'Tis impossible we should do any action chearfully till we are informed of the reason why it must be done; but when the Understanding is convinced fully, the Will chooseth freely, and then all the faculties of the Soul and members of the Body, lend their help readily to put it in execution. For which cause these three Verses contain the Reasons of and Motives to that Duty of *praising God in heart and voice*, to which the former Verses exhort us: For as the Subjects of great Princes celebrate their Masters Praises, and with proud Hyperboles set forth the greatness of their Power, the multitude of their Vassals, the largeness of their Dominions, and the excellency of their Achievements: So we do here praise the King of Kings and our particular Benefactor; for we are more obliged to glorifie him, and can more justly commend him upon all these accounts, than the Favourites of the greatest Monarch upon earth; they are forc'd to magnifie small matters, and add many, to fill up their Lords Character; but we need only relate the truth, even that our God is (1.) infinite and immense in himself, (2.) ab-

solute and supreme in his Authority, (3.) universal and unlimited in his Dominions, (4.) glorious and admirable in his works; all which will quicken our Praises, if we consider them severally as they are laid down in order in these Verses.

§.V. Ver 3. **The Lord is a great God,**] First, let us view his essential greatness and immensity, which places him without the bounds of our apprehension;

** Hoc est quod Deum
estimari facit, dum es-
timari non capit. Tert.
Apol.*

*Nec videri potest visu
clarior, nec comprehen-
di tactu purior, nec es-
timari sensu major est,
& ideo sic eum dignè
estimamus dum inesti-
mabilem diximus. Cypr.*

*Ἐ αὐτὸς ἑαυτοῦ τίπας,
καὶ αὐτὸς ἑαυτοῦ πλήρης,
καὶ ἰκανὰ ὄντα πληρῶν,
καὶ πεύκων, αὐτὸς δι-
ὕψος ἑδνὸς ἄλλοι πεύ-
κων. Philo.*

but he is so much the more to be esteemed^r, because he cannot be comprehended: Our Senses cannot represent him, nor can those Thoughts (that can measure both Heaven and Earth) contain him, who is not so properly said to be in the World, as the World is in him; for he is every where^s, but is confined no where, and though to pursue this Contemplation would amaze our Understandings, rather than help our Devotion, yet it will teach us to be humble, and to supply with Admiration what we cannot conceive clearly

nor explicate fully; and it will engage us to extol him as much as is possible, that our Praises may bear some proportion with his Greatness. Yet let us believe that whatever we say or think of him here, is so far short of what he really is, that when we are admitted to the Beatifick Vision, we shall confess with that Queen, that *the one half was never told us*, 1 Kings x. 6, 7, 8.

§.VI. **And a great King above all Gods.**] Secondly, let us take notice of his Supremacy over all, not only Men but Gods; for though there be no other
God

God, but he alone, yet there are many to whom that name is given, 1 Cor. viii. 5. Idolaters give it to deceased Heros and Demons, of which *Eusebius* out of *Hesiod* reckons 30000, and St. *Augustin* advances the sum to 300000, every one of which was honoured with magnificent Temples, sumptuous Altars, costly and pompous Rites and Sacrifices, curious Images and rich Statues; they were attended with millions of Priests, maintain'd at the publick Charge, enriched with large Donatives, advanced to the highest Dignities: And all this done by Kings and Emperors, Senators and Philosophers; the greatest, richest and wisest in the world, in honour of a Creature, nay a Devil, which is but a slave to our great and glorious God; and if such honours are paid them, what doth he that is both their and our Master, deserve from us? O ye Christians, when ye go about to praise the true God, behold the smoking Altars and bleeding Sacrifices, the triumphant Processions and solemn Addresses which are paid so freely by the slaves of Satan, and be ashamed of your rude and cheap worshipping him that is far above all Gods; consider the pleasing Harmony of rarest Voices and sweetest Instruments, which wait upon the Hymns of those that tremble at the Name of your Lord, and blush to offer up either flat or feigned Gratulations: As you have the *greatest* God, so let him have the noblest Adorations. Again; *Angels* are called *Gods*^b, and it may be applied to them; they are so glorious that those holy men to whom they have appeared could scarce refrain from giving them Divine Adoration: They are truly admirable for the brightness of their Presence, the swiftness of their Motion, clearness of their Knowledge, and greatness of their Power; yet these

^b Psal. viii. 6. & Psal. xcvi. 7. compared with Heb. i. 6.

are but the Officers of his Courts and Executors of his Will, who pay him their Duty with loud Praise veiled Faces and submissive Prostrations. Now if the Attendants be bright as the Sun, quick as Lightning and powerful as Thunder; what is he that is the Lord? What Songs of Eucharist doth he observe Lastly, the *Governours* of this world are also called

¹ *Βασιλεῖς — Θεοὶ ἐν ἀνθρώποις.* Pythag. apud Stob. *Principes infer Deorum.* Tacit. Annal. 2.

by the name of *Gods*¹, but they are his Creatures, and they have no power but from him; *Exod* xxi. 6. *Ps* lxxxii. 1. & cxxxviii. 1 no honour but as they administer his Rights and represent his Person;

and can you see their large Retinues and solemn Observances, or hear the strained Praises which their flattering Parasites cast upon them, who are your Lords Servants and Tributaries; and will you give less to the King of Kings, the Lord of Angel and Men, even of the highest of the Rulers of this Earth?

§. VII. Ver. 4. In his hand are all the corners of the earth; and the strength of the hills is his also. Thirdly, let us take a prospect of the Vastness and Immenfity of his Empire, which hath no other limits than those of the Universe; for both Sea and Land are *in his hand*, that is, in his power, under his command, and at his disposal; so are the most

^k *Abstrusissima terræ.* Vatab.

hidden and secret corners^k of the earth, into which mans-eye cannot search, and also the inaccessible tops of the loftiest mountains^l

^l *Lassitudines montium.* Heb.

which are scarce to be reckoned among the Dominions of earthly Kings, being either fortified by Robbers and so impregnable, or deserted by the Husbandman and so unserviceable: Yet the dark

darkest Caverns and highest Rocks and Mountains, which own no other Lord, even they are his, his Eyes discern the one and his Power can reach the other. His Dominion reacheth to the corners or uttermost parts of the earth (as some here read ¹) to far as no Princes Armies could penetrate nor perhaps People inhabit; yet these parts of the world are his, and those vast Mountains (whose Immovableness is the emblem of his unshaken and eternal Principality) are as so many natural Bulwarks for the defence of his Kingdom, which takes in the Inhabitants of Heaven, the Armies of the Abyss, and is larger than the World, stronger than the most inassailable Mountains. This King of Kings and Lord of the Universe may challenge the most hearty and humble Praises from his Servants: Which we might further improve from their Allegorical Exposition of these words, who apply them to the several conditions of men, *Psal.* lxxii. 3. & cxlviii. 9. for although he be so great, the meanest and poorest are not below his notice, and though he condescend so far, yet the very richest and greatest (terrible as the Hills of the Robbers) are not above his Power; but he rules and orders all, so that nothing happens to Kings or Slaves but by his permission, and therefore he may expect Glory from all sorts of persons.

§.VIII. Ver. 5. The Sea is his, and he made it, and his hands prepared the dry Land.] Fourthly, let us consider the greatness of his Works, and we shall see the Arch of Heaven, the Pillars of the Earth, and the Fountains of the great Deep, were contrived by his Wisdom, and finished by his Power; so that without boasting, he may say of this goodly Fabrick, as the vain Assyrian did of his Royal City, *Dan.* iv. 30.

and none can contradict him. The words *Sea* and *Land* are the two principal parts, and put for the whole World, and these are *his* by right of Creation, which sure is the justest Title. But the making of the Sea, and adorning the dry Land, is rather here mentioned, because there is a special mark of his Wisdom and Providence in making that separation (observed by the very Heathens.) "For he

" See Grot. de Verit. Relig. Christ, Li. c. 7.

hath bound that unfixed Element in a girdle of Sand which it cannot break; and not only restrained it from overflowing us, but made it serve our necessities, and lend its help for the intercourse and mutual supplies of the most distant Nations. And by these two words of *Sea* and *Land*, we must understand all the Furniture of both, which yield us such variety of Provisions: All these are Gods Creatures, but by him freely assigned to our use, desiring no other tribute from us, but to pay those Praises to our bountiful Lord and noble Benefactor, which none of the dumb Creatures can do; and since he hath given us Tongues, we shall be most ingrateful, if we glorifie him not with them. *Philo* tells us of a Prophet, who upon a sight of the whole world (before the Creation of Man) was asked if there wanted any thing to complete so brave a Work; he answered there needed nothing but one to explain that goodly Work, and glorifie the Maker of it: And then (saith *Philo*) was Man created and brought into this stately Theatre to do those Offices. It is pity you should have Eyes to see, Ears to hear, Mouths to tast, and Souls to judge and apprehend, if you have not Hearts and Tongues to sing the Encomiums of this great King, who hath made all things so wonderfully, and given them to you so freely. You are *Pirats* and *Robbers*, if you seize the Provisions of

Sea or Land, and do not heartily give thanks to the Lord of them. Let the serious apprehension of all this tune your Hearts and Voices to sing Praises in the highest, to so great a God, so high a Lord, of so vast Perfections, and endless Dominions, of so infinite Power, and such noble Bounty, that you owe your selves and all you have to him.

§. IX. Ver. 6, 7. Come let us worship and fall down and kneel before the Lord our Maker : For he is the Lord our God, and we are the people of his pasture, and the sheep of his hand.] The people of the East exceeded all others in their expressions of Reverence to their Kings ; and in

Persia it was established by Law, that they should adore their Prince as the visible Image of God ; so that (as *Curtius* notes) *Darius* re-

ἢ Τὸ πρῶτον βασιλεῖα καὶ
προσκυνεῖν εἰκόνα Θεοῦ
τῆ πάντων ἀρχόντου.
Artabanus.

ceived divine honour from his Subjects. But we are now before the King of Kings, whose Empire is universal, and his Dominions boundless, and therefore we may well advise one another to use the most lowly Gestures that may express our holy Fear of and awful Regard to so great a Majesty. Prostration of the Body (the greatest sign of Honour among those Nations) is now out of use ; but kneeling is still used in our addressees to mortal Princes, and is now among us an expression of the greatest civil respect from Inferiours : Wherefore let us not repine if we be commanded to kneel before our great God, the Lord of Heaven and Earth ; since it was a Custom used by the Jews, and by Christ himself, recommended by Scripture°, and great examples of early observance in the Christian

vinâ quàm Humanâ traditione provenisse
stit. lib. 4.

• *Genuflexionem in Oratione, tam ex Divina quàm Humanâ traditione provenisse agnoscit.* Calvin. Instit. lib. 4.

¶ Vid. Euseb. l. 5. c. 5. An. Christi 170. *Ge-
qua flestimus orantes.*
Origen. in Namb.

Church^e, and having the unanimous consent of all pious men. But he that shall behold the abominable Irreverence and saucy Behaviour now used in our Devotions, will think it no more than needs for us severely to reprove the people for it. For if the ancient Fathers (who had not so

¶ *Diacono clamante fle-
stimus genua, maxi-
mam partem populi velut
columnas erectas stare
conspicio, quod Christi-
anis dum in Ecclesiâ o-
ratur, nec licet nec ex-
pedit.* Casarius Are-
lat. Hom. 30. Vid. item
Hieron. in Eph. c. 5.

much cause) rebuked such as did stand at Prayers^e, well may we complain of such, and both by our Words and Examples daily to say to them, *O come let us kneel*, not to Idols or Images the works of your hands (as Heathens and some, that are called Christians do) but to *the Lord your maker*, who made both your Soul and

Body, and expects Reverence from both; especially in publick, where you are by outward reverence to give testimony of your inward fear of his holy Name; and as Christ saith, *He that hath ears, &c.* so I say, He that hath knees to kneel let him kneel *to him* that is the glorious maker of the whole Man, nay of the whole World. But we may observe that though all these words are used to express outward Reverence, yet [*Worship*] is a general Word and signifies all parts of Gods Service, and especially Prayer, *John* iv. 24. *Acts* viii. 27. so that to *worship* may here signifie to *pray*, and as before we encouraged one another to praise God; so now having represented the Omnipotency and All-sufficiency of God. we invite one another to pray to this great God and mighty King, who made all creatures. and disposeth of all things, and can relieve us whatever our wants be; we need not fear *to ask what he cannot do*, or to be sent back for

want

want of power to help (as the suitors to great Kings sometimes are, *2 Kings* vi. 27.) Have we such a God then? And shall we be slow to worship him, or careless and unmannerly when we make our applications to him? No sure, if we love our selves, we shall make hast to come, and be reverent when we are before him. If we want any thing, and do not pray to him for it, he may justly suppose we question his Power or Sufficiency, and take it very ill; but if we pray to him with humility, he never accounts it boldness, but accepts it as an acknowledgment that we believe his Authority and Supremacy and a declaration of our dependence upon him, who is *our maker*, and therefore will be our Preserver; for no man makes a curious piece and then suffers it to decay by minding it no further; much less will God despise the work of his own hands, when he can so easily preserve us. This is the first Motive to our putting Petitions to this great God, because he is *our maker*; but on this ground all the Heathen World is as much obliged, and hath as good cause of hopes as we, because he hath created them as well as Christians. But in *ver. 7.* we are taught, an especial Obligation lies upon us (besides what concerns all Mankind) because *he is our God*, and *we are his People*. The Jews were once so, but now they are rejected for unbelief and we adopted into his Family^r, being admitted nearer to God than ever they were; so ^{r Ephes. ii. 19. Gr. Οἰκῆτοι τοῦ Θεοῦ.} that he may justly expect we should worship him and pray to him, for every Nation calls on their God, though a feigned Deity, *Micah* iv. 5. But *he is the Lord* whom we adore, and therefore able; he is *our God*, and consequently willing to grant our requests; There is a mutual Covenant between him and us, he will defend us with an especial

Provi-

Providence, and we must serve him with an extraordinary Devotion. O blessed are we who have this Almighty and most glorious Lord and Ruler of all the World for our God! Why do we look disconsolate or complain of our wants to them that either will not pity us or cannot help us? Let us go to the Lord, and complain to our God, for his is all that Power and Glory of which we heard before. We did not choose him, but he chose us to be his Flock, *Psal. xxiii. 1. John xv. 16.* he feeds us and folds us, we eat in *his Pasture*, and are defended by *his band*; for our being *under his band*, *Gen. xxxix. 8. John xiii. 19. Deut. xxxviii. 3. Numb. xxxiii. 1.* denotes his care of us, and undertaking to lead us and keep us, and we are called *his Sheep*, that is, *his Subjects*; for a Shepherd is put for a King in Scripture, and Sheep for Subjects; *his Pasture*, shews he feeds us, *his Hand* expresseth his ruling of us; wherefore if we want any good, let us remember our God feeds all, much more his own sheep; let us pray to him therefore and he will furnish: Or if we fear any evil, let us call to mind his Hand is over us, his particular Providence is engaged for us, he watches over us night and day. Let us but trust in him and pray to him for the continuance of what we have, and the supply of what we want, and we need fear no evil, no cunning Fox, nor ravenous Wolf shall ever be able to pluck us out of *his Hand*.

§.X. Ver. 8. [To day if ye will hear his voice, harden not your hearts as in the provocation, and in the day of temptation in the wilderness.] This first Sentence in the Hebrew is annexed to the former Verse, as the Condition on which God will accept us as his Sheep

Sheep, and answer our Prayers, viz. *We are the Sheep of his Pasture, if we will hear his voice to day*; for his own sheep always do so, *John x. 4.* and so must we follow our Shepherd, who goes before us by his example * and calls us after him by the voice of his word, otherwise we reject him from being a Shepherd over us, and so he may justly cast us off. But the Greek Interpreters begin (as we do in imitation of them) a new Sentence here; and are warranted so to do by the change of the person, which (is often used in Holy Writ, but) hath a peculiar *Emphasis* here; hitherto we have been speaking to one another to stir up our hearts to praise God, and to pray to him. Now the Holy Ghost himself, *Heb. iii. 7.* (to shew that all our Devotions will be in vain unless we should resolve to obey * Gods Word) is brought in warning us to hear the voice of God, as we expect he should hear our Petitions: Wherefore it is expressed with Majestick Authority [*if ye will*;] You may if you will, I will enable you to do it, and it is best for you so to do, and I advise you to it; or as others [*if ye will*] implies a wish *; O that ye would hearken and obey; for it is not unfrequent for God to wish we would do that, which he knows to be for our good: He could make us do it by his Omnipotency, but he would not deal with us as with irrational Creatures by force, but by intreaty †, because he abhors such constrained Obedience: He sends his Word and his Servants every day, and gives us sufficient Grace every day,

* *Joh. x. 3.* See D. Hammonds Annotations.

† *Prov. i. v. 24.* compared with *v. 28.*

* *Ita QN. sū, per, O utinam.* *Exod. xxxii. 32. & ei. Luke xix. 42. & c. xxii. 42.*

† *Deut. iv. 29. & ch. xxxii. 29. Deus non eo modo quo per causas naturales agit, movet hominum voluntates, sed alliciendo.* Maimon.

so that we may hear and do his Will every day, if our wilful obstinacy hinder not; and if it do, he is grieved for us because we *will die*; *Matth. xxiii. 37*. Methinks it should melt our hearts to hear our gracious God so passionately wish, and so earnestly call for our Conversion, and to consider how he hath long in vain waited for it, adding one day to another even

“*To 3 omnes res
hodie aut nunc
supra.* Clem. Alex.
Protreptico.

*Hodie istud permanebit
usq; ad finem seculi.* RR.

to this very day; yet we put him off, when forought we know this may be our last Day, and then everlasting Night begins with us; and though others have their [*hodie*] still, we must then never more hear this word, this sweet [*to day,*] if we would give all the world for it. O foolish People, how carelessly do you let this irrecoverable Treasure, this present day pass away and never consider the loss, till it be too late! The Devil and your wicked hearts say to day you are too busie, too much taken up in other concerns, and to morrow you will hear his Voice, and do his Will. But the Holy Ghost saith, *If ye will hear* it must be *to day*; for this day is yours, but to morrow is his whom you provoke by casting away this: and how dare you promise what is anothers? Or how can you expect God should give you more time when you so despise this you have? It is likely you shall never see another day, because the more time you have the more you mock God, and the further you put him off. However, Gods Word read or preached sounds in your ears this one day more, to try if yet you will so *hear* it as to observe it (which is the only right hearing, *Gen. xlii. 22.*) if not, though your day of Grace hath lasted long, it shall quickly have an end: The Jews had their *To day*, but they would *not hear*, and now they have it no more, let us be-

ware by their sad example. Now the cause of these dangerous delays, as the good Spirit teacheth us it is *hardness of heart*; and lest any should pretend their hearts were obdurate by nature, we are here charged that *we do not harden them*, to intimate it is wilful obstinacy not natural disability^a:

God is ready to take away the stony heart from all who are in covenant with him, if they did not wilfully resist the Holy Ghost, *Exod. xxxvi. 26 Acts vii. 51.* like the deaf Adder stopping their ears; and if we consult *St. Paul*,

^a *Quibus verbis indicatur non ex alio fonte manare nostram adversus Deum rebellionem, quam ex voluntaria improbitate, dum illius gratiae aditum obstruimus. Calv. in Heb. iii. 8.*

we shall find the true causes of hardness of heart are: First, *Unbelief* (*Heb. iii. 12.*) both of the Threatnings pronounced against Sin, and of the Promises made unto Holiness, as if they should never be performed; for hence it is that men go on stupidly in sin, and fear no evil, and slight all the ways of Holiness, which they think are tedious and unprofitable; though the Divine Truth affirm the contrary, yet as long as men believe not, all our calls and Gods also are in vain. A second cause of hardening us is the *deceitfulness of sin* (*Heb. iii. 13.*) which promiseth present Pleasures and Profits, with all sensual Satisfactions, and if men believe *Sathan* in this, which is so false, and doubt of or deny all that the God of Truth affirms, what Thunder can awaken them? They will answer to all the calls of God and his Spirit, that they will not leave their Fatness, *Judg. ix. 9, 11.* and sweetness, they feel no harm in those ways and find carnal content in them; but do not expect any Pleasure in or Reward for the other, if they could do them. Why then do you make excuses, or complain that you are not softened and bettered by the Word of God. Behold the true cause: You

come

Quid ergo miramini vos que in Scholam affertis, ea domum referre? Num ut decreta vel abjecturi, vel correcturi, vel commutaturi advenitis? Arrian. in Epist. l. 2. c. 21.

come to his House ^b, resolved not to forsake any of your evil courses, you trust the Devil, and believe not him that speaketh from heaven. But take heed and behold a sad example of those hard-hearted Jews who dealt thus with

God at *Massah* and *Meribah* (which words signifie *Provocation* and *Temptation*) they lusted for Water, and because they were not presently supplied, they blasphemed God, questioned his Providence, doubted of his Promises, and were so hardened by their Lust, that they feared not his dreadful Indignation, which therefore fell upon them. This day is made by God a day of mercy, but if you hearken to your lusts, and will not hear the calls of God, if you doubt his Promises and despise his Threatnings as they did, you will turn this day of Grace into a *day of Provocation* and *Temptation*, and perhaps of Destruction and Desolation, as you do deserve.

§. XI. Ver. 9, 10, 11. *When your fathers tempted me, proved me, and saw my works : Forty years long was I grieved with this generation, and said, It is a people that do err in their hearts, for they have not known my ways : Unto whom I swore in my wrath that they should not enter into my rest.* The Jews were wont to boast that they followed the steps of their Forefathers, and so they did, but not of the best of them; not of *Abraham*, who no sooner heard Gods Voice, but he was obedient to it, *John viii. 38. Gen. xvii. 23.* but they followed the steps of those obstinate and provoking Wretches which God delivered out of *Egypt*, conducted in the Wilderness, and sustained them there with bread from heaven; yet they did frequently and continually discover their

diso-

dience and unbelief, by inventing strange ways and prove the Patience and Fidelity of God, being rude and insolent in every denial, discontented and amorous if they had not every day a new Miracle although he had done so much to testify his Love to them and Care of them; yet upon every occasion they conclude, that they had neither Love nor Favour towards them, nor his Presence among them.

God indeed was so merciful that he suffered their evil manners *forty years*, *Acts xiii. 18.* but without loathing and abhorrence and high indignation; and although he did not presently destroy them, yet he gave sufficient testimony that he was displeased with their dealings. They asked every thing of God they wanted, and were impatient of denial, but yet they would deny Gods call to obedience every day: And thus they *erred in their* thoughts and formed wrong notions of him, falsely imagining to be heard without obedience, or else wretchedly concluding God was not able or not willing to perform good his Promises. And yet as they *erred in* their minds, so God made them err and wander in the desolate Wilderness, and he grew so highly indignant at last at their obstinacy and unbelief, that he severely proposed (which is expressed by *taking an Oath*) that they should none of them come into that Land of Canaan, nor enjoy that rest, which they sometimes desired and preferred *Egypt* before it, and others doubted whether ever they could obtain it; so notwithstanding all their Privileges and all that he had done for them, these vile returns provoked him to destroy them in the Wilderness, and make good that Promise to their Children which the Fathers

Acts xiii. 10. Δυσπισθῶν Aqu. & Sym. Cum tadio pertali. Var. Fastidio habui. Jun. & Trem.

had

had made themselves unworthy of. This is the of this sad example, and of what happened to t
 & 1 Cor. X. 11. *Onde* Jews for our Learning ^t, an
quod evenit patribus fi- David set it before the men of
gum fuit filiis. Moses time, and St. Paul before t
 Gerund. in Geh. xii. of his; so doth our Church
 set it before you for a warning, that you may not
 they did, lest you perish as they did. You are deliv
 by Christ from the bondage of Sin and *Satan*, you
 the chosen people of God, Pilgrims in the Wil
 ness of this world, and travellers to the heavenly
naan; and here is set before you some that of old
 milcarry, that you may shun those paths that led t
 to ruin; and that you may hearken to Gods C
 believe his Promises, despise *Egypt*, and be co
 with his Providence; and then you shall arrive at
 desired rest. Otherwise do not encourage your
 because God spares you, and think you may deny
 to day as you did yesterday; for he may suffer t
 abuses from you many years, and be highly prov
 against you in his own brest, though his Anger b
 not out in your destruction presently; Take heed
 trifle not and mistake, till God vow your dep
 tion; for then you are irrecoverably lost. T
Israelites were going to a temporal *Canaan*, an
 died only temporally (for ought we know,) and
 only that pleasant Land. But we are invited
 heavenly Rest, and if we provoke God as they
 our loss is ten thousand times greater, and we
 die eternally. Acquaint your selves therefore
 Gods ways, and do not delight in such destroying
 stakes as these. He is merciful to those that obey
 and will perform all the expectations of his fai
 Servants; but those that presume he should do
 them, and yet continue to stop their ears, thou

spare them long, yet he will cut them off at last; which being so certain, and having so plain an Example this day propounded to you, I hope you will this day hearken to the Invitations that you hear out of Gods Word, and resolve now to begin a new course of life: And if this have so good an effect, you will have great cause to bless God for sparing you so long, warning you so seriously, and giving you this one effectual call more, and then you may well conclude this Divine Hymn with *Glory be to the Father, &c. As it was in the beginning, &c. Amen.*

The Paraphrase of the XCV. Psalm.

Verse 1. [O come] with all speed, and [let us] who are here met together in the house of God, with loud and chearful Voices [sing unto the Lord,] and having our Affections raised by the remembrance of his mercy [let us] not only outwardly and vocally, but inwardly and [heartily rejoyce in] him that is the Rock of our defence, the Foundation of our hope, and [the strength] on which we rely for the fruition [of our salvation.]

Ver. 2. He is present every where, but especially there where we assemble to worship him; therefore [let us come] into his House, where we are immediately [before his presence] having our hearts filled [with thanksgiving] and gratitude for all his favours: And the more to set forth his love, and quicken our Brethren, let us openly rejoyce [and shew our selves glad in him] not with any vain mirth, but [with psalms,] which are indited by his Spirit, and appointed by the Church, as Forms of our daily Praises.

Ver. 3. And we have great reason to glorifie with Heart and Voice [for the Lord] Jehovah [is a great God] infinite and incomprehensible in Essence, He is supreme and absolute in his Dominion, [and a great thing] commanding over Angels of Heaven, Devils of Hell, and the greatest earthly Monarchs being far [above all] that are supposed or called [God] and therefore deserves a nobler Worship than is given to any Creature.

Ver. 4. He is not limited in his Providence to any City, or confined to a single Province, but [in his hands] and power, under his Rule and Government [are all the] remotest and most secret [corners of earth] no place is too far for his reach, too deep for discovery, or too strong for his power, for the height [and the strength of the hills] which are inaccessible to men, these [are his also,] and serve for the Bulwark of his Kingdom.

Ver. 5. He is the Lord of all the World, and commandeth over that unruly Abyss of Waters [the Sea] which he binds in fetters of Sand, that it should harm us, he hath given it to us, and makes it serve our needs, because it [is his] by an unquestionable Title, for he created [and he made it,] and therefore ought to give laws to it, and dispose of it and all the earth, because he took away the covering of water from the ground, [and his hands] made Herbs, Fruits, Birds and Beasts, and so furnished and prepared the dry Land] to be a habitation for the children of men.

Ver. 6. [O come] then, since we have so great and All-sufficient a God, [let us] not only praise him for what we have, but also pray unto him [worship] him for the relief of all our Necessities with all possible Zeal and Sincerity in our hearts.

with all lowliness and reverence in our postures; let us bow [and fall down] on our faces [and kneel] to so glorious a King, behaving our selves most humbly [before the Lord] who is able to do all things, and being [our maker] deserves to be worshipped with both Soul and Body.

Ver. 7. And our peculiar interest in him may encourage us to pray him, [for he is the Lord] in whom we believe, who calleth himself [our God,] and although he made all men, yet he hath especially made himself known to us, [and we are the people] whom he feeds with his Word and Sacraments, and whom he hath chosen to be the flock [of his pasture,] for he himself may watch over us day and night, to secure us from Sin and Satan, we are his especial Subjects [and the sheep] that shall ever be preserved by the care of his eye, and the power [of his hand,] if we come at his Call and hearken to his Voice.

Ver. 8. O ye peculiar People of God, observe therefore how his Ministers and his Spirit do every day invite you to Repentance, saying [to day] after you have lost so many days, and have so few remaining; while this day is in your power, it will be well for you [if ye will hear] and obey [his voice,] and that he may not call in vain, take heed you wilfully [harden not your hearts] by delighting in the pleasures of Sin, by doubting of the Promises, or slighting the Threatnings of God; for the event will be as sad [as in the provocation] of the Divine Anger by the unbelieving Israelites at Meribah, [and in the day of] their presumptuous [temptation] of Gods Patience at Massah [in the wilderness] of Sin after they came out of Egypt.

Ver. 9. This Example God set before the Posterity of those obstinate Jews, saying to them (as now he doth to you) remember the time [when your Fathers] in whom you glory, disobeyed my Commands, questioned my Providence, and durst not trust my Promises, but [tempted me] by requiring Miracles from me to satisfy their Lusts, and by this they supposed to have [proved me] and made trial of my Power and Love; although they received a miraculous deliverance, [and said] all the rest of [my works,] which were so wonderful, they would have convinced any but such stubborn Wretches.

Ver. 10. For all this I forbore them (as I have done some of you) full [fourty years,] and spared them from utter destruction, yet still they were rebellious as at first, so [long was I grieved with] the perverseness of [this generation.] At last when nothing would amend them, I declared my utter detestation of them [and said] of those whom I had once chosen, [it is a people] whom nothing can reclaim, a refractory crew [that do err in their hearts] concerning me, imagining me faithless and false, or weak and impotent; and no wonder, [for they have not known] nor never would observe [my ways,] viz. to destroy presumptuous sinners, but to give Grace and Glory to holy and humble men which put their trust in me.

Ver. 11. Wherefore I warn you all to take heed lest you refuse to hear my voice, and neglect to repent to day; for so you will provoke me to deal with you, as I did with them [unto whom I swore] and stedfastly resolved [in my wrath,] being justly incensed at their baseness, [that they should] all perish in the Wilderness, and for all their
conf.

confidence, that one of them should [not enter into] the blessed Land of Promise, nor partake of [my rest:] So I cut them off for disobedience and unbelief, and I will keep all such out of the heavenly *Jerusalem*; Lo, I have said it, that you may be warned and turn in time. *Glory be to the Father, &c.*
As it was in the beginning, &c.

SECTION VIII.

*Of the daily Use of the Psalms in Morn-
ing and Evening Prayer.*

§. I. **T**HE Book of Psalms seems to be a Col-
lection of those devout Hymns wherew
holy men did praise God upon publ
or private occasions, being fitted to all conditions
the Church, and of particular persons also. T
are Divine Prayers and Praises indited by the Sp
of God, with such admirable variety that we n
easily collect a Form from thence, either to petit
for any thing we need, or to glorifie the Name
God for any mercy we have received. Wheref
they are used and commended by Christians, Je
and Mahometans also. And although we have
ny differences among the several Parties that are
led Christians, yet all agree to make use of these
comparable and sacred Anthems; so that *Cassan*
designed to compose a Liturgy out of them, i
might serve his purpose of universal Accommodati
and be received by all Christians. This joint Con
and universal Approbation, will make it needles
spend much time to commend what all admire.

it were easie to reckon up th
excellent Titles ^a and honour
Characters ^b which have beer

^a *Virtutum organum*, Ambr. *Theologia compendium*, Basil. *Epitome totius Scripturæ*, Athan. *Parva Biblia*, Luth. ^b *Psalmus benea Populi est, Dei laus, plebis laudatio, plausus omnium, sermo univ- rum, vox Ecclesie, fidei canora confessio*, &c. Vid. Ambr. *Præf. ad*

ven them. They are called the instrument of Virtues, the marrow of Divinity, the store-house of Devotion, the Epitome of Holy Scripture. They contain excellent Forms to bless the People, to praise God, to rejoice in his Favour, to bewail his Absence, to confess our Faith, to crave Pardon of our sins, deliverance from our Enemies, and all Blessings for the Church of God. In the use of them we ought to exercise all Graces, Repentance and Faith, Love and Fear of God, Charity to all men, and Compassion to the miserable, with all the Virtues of a Christian Soul : The Composition of them declares they are fitted for men of all Ages and Degrees, in all Estates and Conditions, young and old ; King, Priests and People ; in Prosperity and Adversity ; here they may find that which so exactly suits them all, as if their condition had been foreseen, and particularly provided for ; and if any who grant this shall except, That many of the Psalms are not applicable to their condition, I shall confidently affirm, that as devout men in their enjoyment of the Divine Favour, can be humbled in using the Complaints for want of it, which were uttered by better men, and thereby they are moved to see what they deserve, and to consider what many of their Brethren want : so on the contrary, a pious man under trouble of spirit can by the spiritual rejoicings there described, behold the goodness of God to others, and foresee his own deliverance, receiving thereby additions to his Faith, Hope and Patience. He that forgives his Enemies, and wisheth well to all particular persons, may repeat those Curses delivered in this Book, as Predictions of the miseries like to befall the inveterate enemies of Religion, or as Deprecations against Sin and Satan, and all the spiritual Enemies of our Souls, which are the *Amalek* with whom we must have an

endless War, and whose extirpation we must endeavour and pray for. The like might be said of all the rest in all other cases, but this may suffice to justify the Church in more frequent using these Psalms than any other part of Gods Word, because this is the quintessence of all Scripture

Historia instruit, lex docet, prophetia annunciat, correctio castigat, moralitas suadet, in libris Psalmorum profectus omnium est. Ambr. ut supra.

committed to the

YHWH

1 Chron. xvi. 7. *et* ver. 37. collected out of the cy. xcvi. and cvii. Psalms. *Ab eo*

tempore ordinariè post hoc Deus fuit celebratus Psalmis & sacra Musica. Osiander. See 1 Chron. xxv. 2.

Et versus alios compluribus à Psalmis Davidicis recitare solent, &c. Buxt. Synag. c. 5.

1 Cor. xiv. 26. Col. iii. 16. *Ἐπεὶ οὖν τοὶ ἅνθρωποι λαλῶντες ἑαυτοῖς, ὡς ᾧ λαὸς τῷ κυρίῳ, ᾧ ᾧ ἀνεοψίχα ᾠδοῦντες.* Const. Apost. l. 2. c. 57.

Psalmorum oracula & domi canunt & in foro circumferunt. Basil. in Psal. i.

See Euseb. Hist. l. 9. c. 1. and more fully D. Hammonds Preface to the Psalms.

and most accommodated for Worship and Devotion : So it was esteemed by the Jews, and therefore the greatest part of the Temple-Service consisted of Forms contrived out of the Psalms, and Masters of the Choir, who used those Forms, and praised God by them long after David's time, 2 Chron. xxix. 30. yea at this very day their Liturgy is an extract principally out of these Psalms, and no man is ignorant how constantly the Primitive Christians used them in their Assemblies, insomuch that the very Women, the Children and meanest Mechanics could say them by heart, and sung them at home and abroad, even about their labours; making them at once the exercise of their Piety, and the Refreshment of their minds, recreating themselves and glorifying God; and hereby they had Answers ready to oppose to all Satans Temptations, and the most

illiterate might pray to God or praise him in any circumstances, by a Form of his own inditing. How happy should we be, if we were now as perfect in them ! The best way to be so is to frequent the Church daily where they are used, and there we shall at once be refreshed with the Musick, and instructed by the frequent Recital of them ; we shall at the same time be pleased and profited ; we shall have holy

Principles^a conveyed into our minds with pleasure.

^a O sapiens Doctoris inventum, qui simul canere, & utilia nos discere excogitavit ! Basil. ut supra.

§. II. And for this cause, I suppose, the Musick which these sacred Songs were first set to, is still continued in the Church, (as it was among the Jews and best Christians¹) which ought to

mind us of the Musick of the celestial Choir, and will calm our Souls, and gently raise our Affections^k, putting us into a fit posture to glorifie our Father which is in heaven, and sweetning these pious Lessons that will take the deeper root, when the heart is first mollified and prepared to receive them ; for sure he is of a rugged temper, and hath an ill-composed Soul, who feels not these effects of that grave and pleasant harmony which doth accompany this Office ; and we may fear he is not of David's spirit, whose Ears are offended, whose Spirit is disturbed, or his Devotion hindred, by vocal or instrumental Musick. But, O ye prudent and pious Christians, who bring no prejudices against these things, you know how oft your Souls have been rape

¹ Ad S. Altare iterum rediens Psalmorum incipit Melos, concinentibus secum sacra carmina omnibus Ecclesiastici ordinis gradibus. Dionys. Areop. c.3. Vid. item Euseb. l.2. c.17. Eccl. Hist.

^k Grotius in 1 Sam. x. v.5.

up with Ecstasies of Devotion, and your minds fill'd with Idea's of the celestial Glory, and your hearts enflam'd with strong Affections by these sweet strains. Wherefore do you endeavour (when you are so disposed by the Church-Musick) with Fervency and holy Ardors to bless the Name of God : And be sure you never omit to bear a part your selves in heart or voice, or both; for so the Church requires, and so the People

¹ Exod. xv. v. 1. cum
20. 1737 Heb. canit
& respondere signif.
Med. Diatrib.

of God in all Ages ¹ have sung their Hymns by turns and responses, supposing by this means they might best stir up each others Affections, and come nearest to the

heavenly Pattern, where the Seraphims cry one to another, *Holy, holy, holy, Lord God of Hosts*, *Isai. vi.* And *Socrates* relates that *Ignatius* learned this way of singing from the Angels, and he first delivered it to

“ Οὐρανίου ἄνθρωποι
ἡμῶν δὲ οὐκ ἀντιπα-
νοῦν ὅμοιον ἢ ἁγίων τε-
λέει ἡμετέραν, καὶ τὸν
ἐκείνου τοῦ ὁσμήματος τῆ
ἐν τῇ Ἀποστολῇ ἐκ-
καλοῦται παρὰ δὲ αὐτοῦ, ὅθεν
καὶ ἐν πλείοσι τοῖς ἐκ-
καλοῦται αὐτῇ ἢ ὁσμή-
ματος ἐκδίδω. *Socrat.*
Eccl. Hist. l. 6. c. 8.

the Christian Church “ which ever since doth zealously imitate them here, hoping to bear a part with them in their eternal *Hallelujahs*; but our designed brevity will allow us no further to press these things, because our principal aim is to help Devotion, not satistie Curiosity, and therefore we will now treat of the means

to use the daily Psalms to the benefit of our Souls.

§. III. There is not any part of Divine Service that might be of more general advantage than the use of the Psalms, if due care were taken by us of three things :

1. To be fitly disposed for them before we begin.
2. To be suitably affected, when we are about them.

3. To retain firmly those Affections afterwards; concerning each of which something must be said.

First, for Preparation, it is most certain that our Hearts are like an Instrument out of tune, and if we begin the melody of the Psalms before we have skrued up our Affections and set them to the right key, we shall make an unpleasing discord; for which cause the foregoing Offices of repentance are prudently appointed to be first performed; that we being thereby mollified and wound up into a frame of Devotion, may say, *Our hearts are ready to sing and give praise*, Psal. cviii. 1. And certainly we shall find the devout performance of the penitential part will incomparably fit us to say or sing *David's Psalms* with *David's Spirit*: For having confessed humbly, begged forgiveness earnestly, and received the news of our Absolution thankfully, our Hearts will be replenished with contrition and lowliness; and we shall find our Spirits tender, our Desires strong, our Affections elevated and fixed upon those things that are above: Then the Comforts and Promises will cheer us; our sense of the wants of our Brethren, and our own Necessities will give wings to all the Petitions; our apprehensions of Gods goodness in Christ Jesus will beget such entire Love to him, that our very Souls shall mingle with our Praises; how easie and how deep Impressions will all these make upon the heart of a true Penitent, which an unrepentant man is not at all affected with! Consult but your own experience, which will convince you, that when by some sharp Affliction or serious Preparation, (before the Sacrament or the like) your Affections have been moved to a humble and hearty repetition of the Publick Confession, then your Heart is much affected with *David's* devout Prayers and hearty Thanksgivings, and you easily apply them to your

own case without a Monitor, and so you might be disposed every day, if you did daily confess your Sins with the same Affections and Dispositions. But we must prepare not only to *sing with the spirit*, but *with understanding also*, 1 Cor. xiv. 15. and therefore let us

▪ I advise those that are of ability, capacity and leisure, to read the Psalms for the day privately in D. Hammonds excellent Paraphrase before they go to Church: And for others to use the L^d Hattons Psalms with the Prayers fitted to them in the same manner.

use all means we can to know the meaning of these holy Psalms, which is not difficult to do; especially so far to understand them as to be able to know when David exhorts us, or praises God, or prays to him, that we may join with him in a right manner. And indeed a diligent attention will make that sufficiently plain, especially if we have seriously considered them in private.

Secondly, for suitable Affections in the reading or singing of them, we must take notice, that there is something more required in these Psalms than in other parts of holy Writ: For other parts of Scripture are read to us, and it sufficeth that we be careful to hear them reverently and attentively, willing to be instructed by them, and resolved to be obedient to them. But here we our selves do bear a part, and we

• Τὴν βίβλον ταύτην
ὁ λαμβάνων, ψάλλει
ὡς ἰδίῳ ὄντας λόγους
ἀνακηρύσκει. Athan.
— Ὡς ἰδίᾳ ῥήματα
λαλῶν ὅτι, καὶ ὡς περ
αὐτῷ γραφέντας αὐτοῦ
ἔχει. ψάλλει. Idem.

are to speak them as our own words; we must pray for what is here desired, and praise God for those mercies which are here recorded; and this requires both an extraordinary attention, and also a suitable disposition of mind to the matter of the Psalm which

we are repeating: So that it is necessary that we consider the subject of each of these Divine Canticles,
and

and endeavour to get our hearts into a temper agreeing ^p thereunto, and so we shall sing these Psalms with such a spirit as they were composed ^q: which blessed frame that Holy Spirit that first indited them, can only beget in us; and no tongue can tell what infinite delight, and ravishing pleasures, and mighty advanta-

^p *Tuum spiritum affectu Psalmi forma; si affectus sit amoris ama, si timoris time, &c. Aug. in Psal. xxx.*

^q *Ad fruendum hunc thesaurum necesse est eodem spiritu Psalmos dicere quo fuerunt compositi. Cassian. Collat. 10. c. 10.*

ges we might then find in this employment: Wherefore having desired the assistance of the Divine Grace, be careful first to let your hearts go along with the matter of every Psalm, and secondly, to apply the [*Gloria Patri*] at the end of every Psalm, according as the subject doth require, in which perhaps these general Directions may be helpful to you. Observe there are four sorts of Psalms: 1. Psalms of *Instruction*. 2. Of *Exhortation*. 3. Of *Supplication*. 4. Of *Thanksgiving*: And though many are mixt compositions, containing all or most of these, yet all that is in any of them may be referred to one of these heads, and the devout Christian may learn by the following Rules to suit himself for any of them whether single or together.

1. The *Psalms of Instruction* are plain Explications of and profitable Meditations upon, some point of Religion; as about the Creation and Works of God, *Psal. viii.* and *civ.* about his Providence, *Psal. xxxvii.* and *cxxxix.* and *cxlvii.* concerning Christ his Passion, *Psal. xxii.* and *lxix.* his Resurrection and Ascension, *Psal. ii.* and *xvi.* and *cx.* or his coming to Judgment, *Psal. l.* and *xcvii.* &c. Now in these and the like Psalms we must make a hearty Confession of our belief of these Articles, we must be thankful to him that revealed

revealed them, and be careful to express those practical Inferences that are drawn from them in our Lives and Conversations, heartily desiring we may live by these holy Principles of Truth : In these we must exercise especially Faith and Love, concluding them with giving *Glory to the Father*, who hath made us partakers of a right Faith in his *Son* by his *Spirit*; and remembering that every Person of this glorious Trinity joins in these eminent Works of Creation, Providence, Redemption and Sanctification; let us heartily praise God the Father, Son, and Holy Ghost, for all that is done or designed for the Sons of men. Let thy Soul say, O Lord, I confess the truth of these things, I believe them fully, and I admire them highly, and will ever love thee for declaring them : I acknowledge thy Power in creating, thy Bounty in sustaining, thy Wisdom in ordering, and thy Mercy in relieving and preserving all the world; I discern thy Love in our Redemption, I hope in thy Might for a Resurrection to Life, and I trust in thy Mercy for a share in thy Glory, *Glory be to the Father, &c.* for all this.

2. The *Psalms of Exhortation* are serious Admonitions backt with powerful Motives, convincing Arguments and clear Examples; by which we are stirred either to some acts of Moral Virtue, *Psal. xv. and cj.* or to some Duties of positive Religion; to fear God, or study his Law, or observe his Will, *Psal. i. and xxxiv. and cxix.* or else we are warned against sin by Threatnings and Examples, *Psal. vii. and lviii. and lxiv.* particularly against distrust in God, by the history of his Providence over his own people, *Psal. lxxviii. cv. cvi.* That we may profit by these we must weigh the Promises and Motives to Holiness seriously, that we may be convinced of our Folly in
negle-

neglecting these Duties, and resolved to set upon the sincere Performance of them; and also we must consider the Evils that are appointed for and threatned to all sorts of Sins, and the sad Instances and Examples of Sinners that have been made miserable thereby, till we find our hearts moved with Fear and Penitence, and till we have taken up purposes of speedy forsaking those dangerous courses: So that here we are to exercise Humility and Repentance, Fear of God and pious Resolutions, which being finished, in the Doxology is a superadded act of Praise, to the *Father* for sparing us, to the *Son* for interceding for us, and to the *Holy Ghost* for warning and convincing us; and this *Glory be to the Father, &c.* doth declare, you are thankful for the Admonition, resolved to take warning, and full of hopes of the Divine Assistance to help you to forsake the evil and follow the good. In these Psalms take the same Resolutions which holy *David* did, and encourage your selves with the same hopes, love what he loves, desire what he longed for, believe and expect what he promiseth to himself, hate what he hated, take warning by what he observed, and fear the same sad event, if you go on in the same way with those Sinners that are made Examples to you; evermore praising God for those gracious discoveries; and saying, *Glory be, &c.*

3. The *Psalms of Supplication* are most ardent Petitions for all good things for your selves, your Brethren and the whole Church, in all circumstances and upon all occasions. These are private Prayers for Pardon of Sin, *Psal.* xxv. and li. and cxliii. for restoration to Gods Favour, *Psal.* iv. and xlii. and lxiii. for Patience in trouble, *Psal.* xxxix. for deliverance from spiritual or temporal Enemies, *Psal.* lv. and lix. and

and lxxi. and lxxiv. and also Publick Prayers for the King, *Psal.* xxi. and lxxii. for the Church and People of God, *Psal.* lxxviii. and lxxix. and lxxx. and such like; which that we may be fitly disposed for, we must have a quick and feeling sense of our own and our Brethrens wants, a firm belief of Gods All-sufficiency, a strong confidence in the Intercession of Jesus Christ, and a full persuasion of the acceptableness of these Requests which are drawn up by the Holy Ghost: And these devout Prayers will give us occasion to shew our care of our own Soul, and our universal Charity to all the world, our Love to Gods Church, and our intire Dependence on his Power and Mercy, and may fitly be closed with a giving *Glory to the Father*, who heareth us; *to the Son*, who pleads for us in heaven; *and to the Holy Ghost*, who directs and assists us on earth; and we have cause to bless him who hath heard both our and others Prayers, and will do so to the end of the world, giving all Persons in all Ages past, present and to come, great cause of Eucharist and Thanksgiving. By this [*Gloria Patri*] added to our Prayers, we declare our confidence and hope, that he will grant us our desires, who is and was and ever shall be the helper of all that flee to him for succour; and we may call to mind that many are now praising him in heaven, for hearing these very Petitions that we now put up. Art thou poor or miserable, sick or weak, despised or slandered, persecuted or oppressed? Here thou maist breath out thy Complaints to him that can help thee, or those that are so. Art thou under trouble of Conscience, or fear of Gods Anger, worsted by Temptation, or sluggish in holy Duties, or any ways spiritually indisposed? Here are most proper and per-

tinent Forms for thy Comfort and Redress. Art thou a Well-wisher to all the World, a Lover of Gods People, a Friend to the Peace of Kingdoms, and a faithful Subject to thy own Prince? Hast thou any Detestation against sinners, or desire of their Conversion, any Pity for the calamitous, or wishes for their Deliverance? If thou bring a charitable heart, thou maist pray for all or any of these in such prevailing words, that, ere thou hast done speaking, thou maist have such assurance of a gracious return, as to sing, *Glory be to the Father, &c.*

4. The *Psalms of Thanksgiving* are joyful Songs of Praise and Eucharist, and lovely descriptions of the Divine Goodness to all the world; but especially to us and all his own People. Such are those wherein God is praised for all his Mercies, *Psal. ciii.* and *cxixvi.* and *cxlv.* for those bestowed on our Bodies, Health, *Psal. cxvi.* and *cxix.* and Plenty, *Psal. lxxv.* and *civ.* Victories over our enemies, *Psal. xviii.* and *cxliv.* and *cxlix.* As also for what he hath done for our Souls, *Psal. lxxvi.* *cxv.* *cxviii.* And in these Psalms are most earnest Exhortations to join in praising

the Lord. O my God, I behold what thou dost for all mankind, and I feel what I have received; I confess my unworthiness and admire thy goodness in all things. And then the *Glory be to the Father, &c.* is a recapitulation of all the foregoing causes of glorifying every Person in the glorious Trinity, and must be an acknowledgment that all Mercies are dispensed to us by the *Father*, for the *Son's* sake, through the ministry of the *Holy Spirit*; and upon this account all Honour and Glory is and was and ever shall be due to the Father, Son and Holy Ghost. O my ingrateful Heart, which seest so much cause of praising God every day for his Works, for his Goodness to others, and thy self also; and yet hast thou not learned fully to love God and constantly to praise him? Come to the sweet singer of *Israel*, he will excite thee (by his example) in every thing to give thanks, learn of him to rejoice with them that rejoice; learn of him to love, and sing *Glory be, &c.* so thou shalt sing new Songs in the new *Jerusalem* for ever. By such means as these we ought to tune our hearts for this heavenly Musick, if we would have it please God and profit us; and if by the help of Gods good Spirit we have in some measure well performed this, our next care must be that we lose not those good affections.

Thirdly, Therefore endeavour to nourish these holy flames on the Altar of thy heart, by such a life as the inspired Penmen of these Psalms themselves did lead; and such as they exhort others to; so shalt thou be every day fit to join in this Office, and be always prepared to accompany the Church with suitable Affections in all the several parts of Psalmody. Remember these Anthems are designed not only to

ἡ τοῦτον ὅς οὐ ζή-
λωσις βίαν οὐκ ἔχον
οἱ πάντες θεοφορέμωτοι
ἀληθεύοντες ἀνδρες αἰ-
νῶσι. Athanas.

use Devotion in Publick, but to
 assist Holiness in Private, and by *Verba vivenda non
 legenda.*
 letting us feel comforts in Gods
 House, which may strengthen us to do his Will af-
 terwards, and which may set us upon our guard a-
 gainst Sin and Satan who present sensual Pleasures and
 carnal Allurements unto us; but you who have tasted
 sweeter and nobler Delights, will easily despise those
 vain and empty shadows, and wish no other Joy than
 to praise God among his Servants on Earth here, and
 among his Saints in Heaven hereafter. And if this
 be your desire, the constant use of these Psalms, will
 make them so familiar, that you will never want ho-
 ly Meditations, Ejaculations, Answers to Satans Tem-
 ptations, and Memento's of a holy Life, even after
 you are departed from the Congregation.

SECTION. IX.

Of the Lessons.

§. I. **B**Efore we begin to read or hear the holy Scriptures, it will be useful that we consider, First, their own Excellency, to engage our Love to them. Secondly, the Providence of God in the composing and preserving them, to excite our Reverence. Thirdly, the Care of the Church in fitting them to our use, to encourage our Diligence. First, The Scripture must needs be excellent, because it is the Revelation of the whole Will of God, so far as is necessary for our Salvation. We believe as God hath taught

^a 2 Tim. iii. 15.

*In quibus inveniuntur
illa omnia quæ conti-
nent fidem morésque vi-
vendi. August. Doct.
Christ. l. 2. c. 17.*

*Sacræ & divinitus in-
spiratæ Scripturæ per se
abunde sufficiunt ad ve-
ritatis indicationem. A-
than. in Idol. Anti-
quam fidei Regulam.
Euseb. Hist. l. 5.*

^b *Sancta Synodus Chri-
stum assessorem capitis
loco adjunxit: Vene-
randum enim Evangelium
in Sancto throno col-
locavit. Cyril.*

*See D. Cosin's History
of the Canon.*

us, and as it was believed in the Primitive Church^a, that it is the complete Repository of all Divine truths that concern Faith or Manners; and therefore we own it to be the Rule of our Lives, and the Foundation of our Faith; and in all our considerable^b Controversies we place it in the Throne (as the Councils of *Ephesus* and *Aquileja* did) for the Moderator and Determiner of such doubts and differences. This is the guide of our Consciences, the ground of our Hopes, the evidence of our Inheritance, and the Law by which we shall be judged at the last day, *John v. v. 45. Rev. xx. 12.*

Where

Wherefore it is the Duty (*Jobn v. v. 39.*) and Interest (*2 Tim. iii. 15.*) of every Christian to be conversant in them, according to the command of Jesus, and the example of all Gods Servants, who studied them more than any other Writings : So that St. Basil and his Friend used no other Book, but wholly meditated in this for thirteen years. And if it were possible, we should exercise our selves in them *day and night*, that is, always. But however we must spend so much time upon them, that we may be always furnished with Precepts to direct, Promises to encourage, and Examples to quicken us to do all good ; and also with Prohibitions to restrain, Threatnings to affright, and Precedents to warn us from all evil. And being so constantly useful, and so able to shew us all that is necessary to be known, believed, or to be done ; we should love them, and delight to hear and know them, because ignorance of these sacred Oracles will lay us open to errors in Judgment (*Mark xii. 24.*) and wickedness in Practice (*Psal. cxix. 3.*) and finally prove the ruin of our Souls.

§. II. Secondly, We must remember it is no ordinary regard which we must give to these holy Pages, because God is the Author, and his Spirit the Enditer of them, and in his infinite Wisdom and Love he hath committed his Will to Writing, that it might not be corrupted or impaired by the Prejudices, the malice or forgetfulness of men, as all Traditions generally are, For the matter of it, though he could have filled it with amazing Mysteries, yet (consulting our Good rather than his own Greatness) he conde-

c Jos. i. 8. Deut. xvii. 19. R. Ismael a sororis filio rogatus, quodnam tempus Græcorum lectioni impenderet? Resp. Nul- lum; nisi potest inveniri tempus quod nec ad diem neque ad noctem pertinebat. E Talm. Masius in Jos. i.

Lex loquitur nobiscum lingua filiorum hominum: Lumen supernum nunquam descendit sine indumento. Prov. Rab. Sermo enim divinus secundum intelligentie nostrae naturam se temperat, — nobis enim non sibi loquitur. Hilary. in Psal. 26.

scends to our capacities^a, imitates our Phrases, complies with our notions, and hath laid down all necessary and fundamental Truths so clearly, that the meanest may understand them; and yet in more curious points, hath left such difficulties as may exercise the wits, and allay the arrogance of the most knowing men.

Nor hath he in any one part set down all that is directly tending to our Salvation; but to engage us diligently to read it all, he hath so prudently dispersed these necessary things, that some of them are to be found every where; so that every part thereof is useful,

and none of it must be neglected, much less contemned^a. For like as in high Hills, the outward Barrenness is recompensed by Mines and hidden Treasures^f; so the most difficult places yield profit to those that have skill and patience to dig into them. And the Almighty hath not only shewed his care in the forming but also in the preserving of these sacred Records; which though they are the

** Nullane verecundia tibi est, dicere eorum quae Deus ipse loquitur, nullam esse cognitionis utilitatem. Chrysost.*

Otiosum autem verbum dicere in S. Scriptura ingens blasphemia est. Basil.

f Matth. v. v. 18.

Non est litera in lege à qua non pendeant magni montes. Dictum Rab.

most antient in the world (of undoubted credit) and have been hated and opposed by Satan and his Instruments, the great and wise ones of the world; yet neither Time, Power, Policy nor Malice could never corrupt nor destroy them; because God resolved to preserve them for our use, upon whom the ends of the world are come.

§. III. Thirdly, The Church hath done her part, in compliance with the designs of Gods Mercy and Providence, to deliver it safely to us, and make it useful for us : For hereby the Catholick and faithful Christians discovered the frauds of Hereticks, convinced the minds of Unbelievers, and sealed the truth of it with their blood. And lest any

should pretend Ignorance^s, the Governours and Lights of the Church have carefully translated the Original Scripture into all Languages, that every Nation might hear in their *own tongue*

the wonderful works of God, (A^{cts} ii. 11.) After which pattern our Church hath made that elaborate, exact and faithful Translation into the English Tongue, the like to which is not in any

Nation^s. And now the Scripture hath learned our Language that it may instruct us in our own words ; and it must be wilful negligence if we do not understand it : To prevent which, we are

enjoined to read or hear it every day, both at Morning and at Evening Prayer, according to the Practice of the Jews¹, who read the Law in their Synagogues however on the Sabbath, and on other days they tasted no food, till they had

read a Section of it either in publick or private², and every man knows how solemnly and constantly this hath ever been done in all the Assemblies of the Christian Church¹. For

Προσηκουει, & paulo post Τας λεγει κειται. Chrys. ad Act. ix. 19.

Ἡ Δια τῶτο γὰρ Ἑλλήνων φωνῇ ἐρμηνεύθηται γερφαὶ ὡς μὴ φασιν ἀγνοίας Περὶ ἀλλεως διωνδύων. Clement. Alex. Strom. i.

² Anglicane versionis authores omni laude majores fuisse arguit accurata illa & ad interpretandam aliarum gentium elaborata versio. Sixt. A. mama Præf. ad Druf.

¹ A^{cts} xiii. 17. 2 Cor. iii. 15. Luke iv. 7. Neh. viii. 8.

² Ita fecerunt Christiani, teste Clem. Alex.

¹ Διδασκοντες μετα βοων

*in Coimus ad literarum
divinarum commemora-
tionem. Ter. Apol. c. 39.*

*Ἡ δὲ τῶν γεγραφῶν τῶν
κλεισθῶν ἀναγνώσις εἰς
ἐκπαιδεύειν τῶν λεγομέ-
νων ἀναγκαῖον. Clem.
Alex. Strom. 6.*

*¶ Nunc interposita est
solemnitas sanctorum di-
grum, quibus certas ex
Evangelio Lectiones o-
portet in Ecclesiā tra-
ctari. Aug. Præf. in
Joan.*

hence they confirmed their opini-
ons in Doctrinⁿ, and learned
lessons of holiness in conversation.
I had rather your own Observa-
tion should inform you, than
spend time to tell you how care-
fully this Church hath selected the
most practical and pertinent Cha-

pters; omitting the more difficult, or rather remit-
ting them to private consideration, where you have
more leisure. The Lessons suited to the solemn Fe-

stivals are determin'dⁿ, and do
either explain the Mystery, relate
the History, or apply the Exam-
ple unto us. In fine, the Good-
ness of God in revealing, and his
Power in preserving these holy
Books; as also the Churches Cou-

rage in defending them, Exactness in translating, and
Prudence in dividing them, shew it is the great con-
cern of all Christians to understand them, and their du-
ty to use them; for there is nothing wanting to make
us wise to salvation, but our diligent endeavour to pro-
fit by them. And that this Grace of God and Care
of the Church be not bestowed on you in vain,
we shall desire you to observe the following Direc-
tions:

§. IV. First, it is necessary, that we humbly and
earnestly call for the assistance of the Divine Spirit,
which, as it did first indite, so it can best explain
these Oracles of Truth, and also enable us to practise
them. Now this may be done by a short and pathet-
ical Ejaculation, while the Minister prepares himself
to read, and if we are not ready at making such
Forms, we may repeat Psal. cxix. 180. *Open thou mine
eyes,*

that I may see the wondrous things of thy Law :
 Jer. 125. I am thy Servant, give me understanding
 may know thy testimonies : Or if you have time, you
 pray by that excellent Collect [the second in order]

second Sunday of Advent : Blessed Lord God, who
 caused all Holy Scripture, &c. Now by these Pray-
 e shall own God to be the Fountain of all Wis-
 , and express our desires to know and do his

and therefore no doubt they will procure us Wis-
 and Strength. Secondly, labour to bring a heart
 ied from the love of all sin, for a Lamb only can

the Seals of this Book (Rev. v. v.2.) The Maho-
 ns write on the cover of the Alcoran, *Non attin-*

isi Sanctus ; Let no unclean person touch this, which
 agrees to Gods Word ; so that we shall do well

grave it on our memories, and then we give the
 ication of that Rite of washing the Hands before

aking it up, which the Chri-

° observed of old, and the

is at this day. We cast not

° Chrysoft. Hom. 52.
 in Euang. Joan.

seed into untilled grounds, and let us not cast the

precious seed of the Divine Word into unhal-
 d hearts, (*Jer. iv.3. Matth. xiii. 4, 5, &c.*) lest it

oked with weeds, or over-run with thorns, or

ed for want of root in us. The love of sin blinds

eyes, vitiates the Palate, and alters the object ;

ill make this Divine Food nauseous, or turn it

the nourishment of corrupt humors. He only

ts by Gods Word, that brings a pure and clean

t : He sees Gods Will clearly, loves it exceed-

, closes with it readily, because it suits his incli-

ons and sympathizes with his affections, so that it

gs its welcome along with it. Thirdly, come with

desires to learn your Duty, and stedfast resolutions

actise it. The end of Writing the Scripture must

be

be our aim in Hearing it viz. that we may be wiser and better. The Philosopher complained of some that read

Est etiam (proh Jupiter!) qui Platonem legere postulet, non vitæ ornandæ, sed linguae & orationis comendæ gratiâ; non ut modestior fiat, sed lepidior. Taur. apud Aul. Gell. Noct. Attic. 1.9.

Plato, not to reform their manners, but to adorn their discourse: but we have juster cause to complain of those that hear Gods holy Word, to make them more talkative, and not more holy. It is not Phrases, but Virtue which we ought to learn there. We must like good Soldiers stand with our

loins girt, our arms fixed, expecting only the Watchword, and then we must obey. Let us say, *Speak, Lord, for thy servant heareth,* (1 Sam. iii. 10.) and with St. Paul, (Acts ix. 8.) *Lord, what wouldst thou have me to do?* And when he hath in his Word signified his pleasure, our Souls must answer (Exod. xix. 8.) *All that the Lord hath spoken, that will we do.* It had been a strange presumption in David to have consulted the Oracle about his safety (1 Sam. xxiii. 2. and 12.) unless he had purposed to obey the Answer. And it is an equal affront to the Divine Majesty, for us to pretend we come to ask his advice, when we have no intentions to follow it.

§.V. Being thus prepared before by Prayer, Purity, and holy Resolutions, when the Lessons are begun. Fourthly, Let us hear them with all reverence, according to that excellent example of those devout Jews, (Nehem. viii. 6.) who when the Law was read to them; *lifted up their hands, bowed down their heads, and fell on their faces.* And sure we should express such out-

ward respects as may declare we are mindful of the Author of these Proclamations, who is King of Kings and Lord of Lords. The Scripture daily salutes us as *Eliab* did the King of Moab, (Judg. iii. 20.) *I have a message*

message to thee from God. And if the Tyrant at that news rose from his seat, shall not he condemn us, if we receive it with less signs of regard and reverence? But especially let us labour to fill our minds with serious apprehensions, that it is the Word, the Will and Mind of the great God^a, and then we shall express our outward reverence with more ease and sin-

^a *Scriptura est ipsa vox
& anima Dei. D. Greg.*

cerity. Let us receive it as being truly his (1 Thess. ii. 13.) and it will work as effectually as if it came with the terrors of Mount *Sinab*, or were delivered in Thunder from the battlements of Heaven. And the better to affect your heart, behold the evident demonstrations that God is in and with them. Think how many sad hearts these Promises have cheered; how many erring and wavering minds these Truths have established; how many obstinate sinners these Exhortations and Threatnings have converted, and it will help to give them their due value in your eyes. Fifthly, Mark them with a most diligent Attention, as those did our Saviours words (Luke xix. ult.) Let your eyes be fixt on the Minister as if you expected to receive something, (Acts iii. 5.) Let your ear be open to receive the words, and your heart ponder well the sense; and be sure you narrowly watch, and speedily drive away those evil thoughts which come to devour your Sacrifice and carry your Souls away. How deservedly would that poor man want relief, who should entertain himself with every Bird within his view, at a time of Distribution, till all were disposed of? Yet such is their folly, who while they are pursuing every idle thought which is suggested by *Satan*, lose many sentences, which might open their eyes, strengthen their hands and comfort their hearts. You know not what good he deprives himself of that lets the least

Sentence slip unobserved ; for the very filings of Gold are precious, and there is weight in the least tittle of Gods Word, (*Matth. v. v. 18.*) There are many places which are obscure, and by reason of close connexions or speedy transitions are no ways to be understood without the comparing them with what precedes and

* *Qui non advertit quid supra & infra scriptum sit, is pervertit verba Dei viventis.* Munster.

follows *, so that breaking one link may spoil the chain. It is not possible a careless hearer should understand them clearly, or apply them prudently, or make any fu-

ture benefit of them ; but we find, by half-Sentences and slight Observation, men suck in Errors and evil Principles, and the same word which cures one kills

ὅσοι μὲν ἐμπόρους ἀ-
κύνου ὠφελύν, ὅσοι δὲ
ἐμπόρους βλάπτουσιν, ἔστιν
ἅρα τις ἐμπειρία κα-
τὰ τὸ τὸ λέγειν, ἔπος
καὶ τὸ ἀκούειν. Arrian.
in Epict. l. 2. c. 24.

minds and take up

* *Qui audierit inveniet Deum, qui etiam studuerit intelligere, cogitur & credere.* Tert.

another¹. It is this negligence and inadvertency that makes the Scripture so little understood, so hugely perverted, so speedily forgotten, and so slowly practised. We have enough while Gods Word is reading, to employ our minds and take up our time, and did we give as much heed * to Scripture as we do to trifles, we might easily understand it, and should be engaged to a firmer belief and a more conscientious practice thereof.

§.VI. The last part of our care is after the Lessons be ended ; then Sixthly, Meditate of them, and lay them up in your heart, that you may faithfully remember what you have learned, and readily bring it forth upon occasion. We do not only hear Gods Word to stir us into a present Devotion ; but to fill our Treasures, store our Armory, and victual our Fort, against we be besieged by Temptation or Affliction ;

fiction"; and 'tis not our Affections when we hear it, so much as our Memory of what we hear, that thus makes it serviceable to us. But we must especially treasure that which is most pertinent to our own condition; and, as the Jewish Masters love to allegorize, we must not be like the Wine-press, which keeps the husks and lets out the pure Wine; nor like the Sponge which promiscuously sucks in all; nor yet like the Hour-glass which pours out at one side what it received on the other; but in hearing we must be like the Fan which retains nothing but the solid Corn. If we have but skill to chuse according to our needs, there is in Scripture plenty and variety for all estates; and if our arms be fewer, yet if they be ready and fit, they may be more serviceable than more that are not so well ordered. Lastly, begin immediately to put what you hear into Practice, and then it is out of *Satan's* reach*. Take warning by the Threatnings to fly from the evil, encouragement from the Promises to perform the good; submit to the Reproofs, observe the Directions and pursue the Rewards. If this Glass have shewed us our Deformities, we must immediately amend them, or we shall soon forget them†, and so lose the labour and benefit of our hearing. What signifies a Counsellors opinion or Physicians advice, if they be not followed? The better the counsel is, the more is our shame, if we look more on the glory of asking it, than the honour and benefit of observing it.

* Heb. ii. i.

Dr. Hammonds Annot.

* *Is divinas Scripturas rectè legit, qui verba vertit in opera.* D. Bern.

† James i. 23, 24.

Qui sacras literas legit nec confert ad rem, similis est seminanti crebro metenti nunquam, parturienti sapiens & partus sepelienti, otioso cantori qui non habent mercedem operis. Masius è Talm. in Jos. i.

These Rules carefully made use of, will be soon found

of

of extraordinary advantage, and may suffice in the general; but because of the variety of Scripture, and the necessity of a particular application, we shall add some short intimation how to profit by the several parts hereof. For S. Paul hath taught us, that all Scripture

^a 2 Tim. iii. 16.

^a - Πᾶς διδασκαλία,
 τοῦ θελήσαντος, τοῦ ἐ-
 παροτρυνόντος, τοῦ πα-
 ρισύου καὶ ἐν διγμουσίῳ.
 Vide Ham. Annot. in
 loc.

is useful ^a to inform and teach us in Faith ^a and Truth; to discover and reprove our sins, to direct and urge our amendment, to promote and improve us in the practice of holiness. Which rule if we follow, we may be able to

profit by every Chapter, and may learn that Art of making every part of Gods Word (like an exact Pi-

cture) look directly upon our selves ^a, and comply with our circumstances, although it was spoken to others, and perhaps of different condition.

^a *Omnia quidem dicta
 Domini omnibus posita:
 sed pleraq; in personas
 directa, non proprieta-
 tem admonitionis nobis
 constituerunt, sed exemplum.*

Tert. de Præscr. hac.

§.VII. First then, to apply the Old Testament, out of which the first Lessons are taken, we may consider that (besides the Psalms, of which before) it consists of these Parts, 1. The Law, 2. The History, 3. The Morality, 4. The Prophecies. 1. The Ceremonial Laws are omitted in the daily Service, because they were proper

^b Heb. הנה:

*Verba sunt que non ha-
 bent apertam rationem:
 —sunt ex decreto Regis.
 R. Sal. — Præcepta quo-
 rum non patefacta est ra-
 tio. R. Dav. Kim. in
 Psal. cxix.*

to the Jews, and had no apparent reason^b of their obligation, yet if we have time, leisure and judgment, we may in private improve them into most useful Meditations, by applying the Types to Christ, and those Precepts which are literally obscure, to matters of practical

Holiness

Holiness. Of the *Judicial Law* also little is read in Publick; but so much of it as is used, is the foundation of the antientest and best Laws which were made by Heathens or Christians, and contains Rules of the exactest Justice in the world; and if we abate for the difference of our circumstances, may conduct our Consciences in many cases of intercourse with our neighbours. Of the *Moral Law* no part is passed by, because there are the Rules of eternal Goodness, to which the Consciences of all men give consent at the first hearing, and so are of universal Obligation; but they bind us in a higher manner than any (*Matth. v. 2. 14.*) wherefore we may learn hereby our Duty to God and Man, and discover all our odious sins, and we may encourage our selves from the Promises to do good, for they shall certainly be performed either literally in temporal, or with advantage in a spiritual manner; understanding Soul for Body, Grace for Prosperity, and Heaven for *Canaan*: In which manner also we must apply the Threatnings to make us penitent for former, and cautious against future offences against so holy a Law of so great a God. 2. The *History* is all read, and is a rare Account of the methods of Gods Providence in the Government of the World, from the Creation to the Return of the Captivity. And we are to love and reverence it before all other Records, for its Divine Author and undoubted Credit; for the Persons it treats of, the chosen People of God; and especially for the excellent Design, which is to teach us to fear God, love Holiness and avoid Iniquity, by a clearer and more easie method^c than the Precepts can do; because these lively Pictures of the final success of Piety, and the ruin of Wic-

^c *Longum iter per Preceptum, breve & efficax per Exemplum. Seneca.*

kedness, are more readily apprehended, more deeply impressed, and more firmly remembred, than either

Advice or naked Exhortations. And therefore the Examples ^d of prosperous Virtue will condemn our Folly and Sloth, and raise in us a holy Emulation to be like those excellent persons, and a lively Hope that we shall have the same Success and Rewards:

*⁊ Hoc tibi virtutum stimulos, hoc semina laudum,
Hoc exempla dabit.—
Ne simus ingentium exemplorum parvi imitatores. S. Salvian.*

As also the base Designs, constant Disappointments, and dreadful Events which attend all ungodly Wretches, must affright us from treading those paths. And thus the Shipwracks of evil men and the steps of the Saints may conduct us safely to our Journeys end. Only, because the best men may have erred,

we must not always do what they did, but make the Precepts ^e the interpreters of their Practice, and where they agree we are safe in our Imitation. 3. The Morality, in the Books of Job and Solomon (and some parts of Apocryphal Authors, which the Primitive Church also read for

⁊ Hæc quando in S. Scripturis legimus non ideo quia facta credimus, facienda credamus, ne violemus præcepta, dum passim scetamur exempla. Augustin. in Mend. c.9.

instruction of manners) these do recommend unto us all sorts of virtues, and set out the means to obtain them, and the advantages of practising them, and give a true representation of the folly and danger of Sin; with cautions against the occasions thereof, laying down innumerable Observations, for the ordering of our Lives in all Conditions and Relations; but these so brief and independent, that we must give extraordinary Attention that we may learn our Duty, in that place and those circumstances in which

which we are. Here are Rules for Princes and People; Masters and Servants; Parents and Children; Husbands and Wives; Young and Old; Rich and Poor; Prosperous or Afflicted persons; and that we every one may learn our own Lessons, we must mark those Sentences which encourage to some virtue we are deficient in, or reprove some Offence we are guilty of; and not out of Idleness or Malice pick out only those which we suppose fit our Neighbours, and paint out their crimes: For thus our own faults pass uncensured, and neither we nor they have benefit by this excellent part of Holy Writ. 4. The *Prophecies* are the Predictions of Ruin from the mouth of God to all wicked men, both Heathens and Enemies of Gods people, and also those that then gloried in that name (as we do now) but yet continued in the practice of all Iniquity. How sadly do the Prophets complain of such? What terrible Menaces and piercing Reproofs do they give them? Yet every where intermixed with earnest Invitations to Amendment, and pressing Exhortations to sincere Reformation, and the practice of that hearty Obedience which the Letter of the Law expressed not, but is here required as an Introduction to the Gospel and coming of Jesus, which is by the Prophets set out in all its Glory. And when we behold that both those Heathen Nations and the Jews also have pulled utter ruin on themselves by their Contempt of the Promises, and verified the Threatnings by their Disobedience to these warnings; we ought to fear and grow wise by their Calamity, to take heed to answer our Profession with a holy Life, and to cast off all those destructive sins, or we may be sure these Prophecies shall once more be fulfilled in our inevitable Destruction. As for the more Myste-

¶ S. Propheta auditis & non intellexit; quid facient illi qui signatum librum & usque ad tempus consummationis multum obscuritatis involutum praeceptionem mentis edisserunt? Hieron. in Dan.

rious Prophecies^e, we need not curiously pry into them, nor know particularly to what Church or Persons to fix the woes therein denounced; but rather applying them to our own lusts, let us take courage from the assurance of Victory under Christs Kingdom, to

mortific and subdue them. That as God hath sent him to us in the Flesh, and so far made good these Predictions, so we may admit him to reign in our hearts; and then we shall experience the truth of that Triumph, Joy and Peace, which is promised to wait upon his Government, and also avoid all the Terrors that are denounced against the Workers of Iniquity.

§. 8. The *New Testament* is read for the *Second Lesson*; because it is the perfection of the Law, the substance of the Types, and the fulfilling of all the Prophecies; and because it hath manifested the Reward

§ Lex vetus ligat manum, lex nova ligat animum.

more fully, it heightens and improves the Duties^e; for since to us much is given, much may justly be required. Now that so clear a

discovery of Gods infinite Love may the more powerfully work upon us, let us well consider, 1. The History of the Gospel. 2. The Epistles

1. To apply and improve the *Gospel*, let us consider it as an exact Account of all that Jesus did and suffered for us. Here is a Relation of his mean and humble Birth, a Record of his holy and afflicted Life, a Register of his Miracles, a Summary of his Sermons, and a most moving Description of his painful and meritorious Death. Let us therefore in hearing these *Lessons* imagin our selves of his Retinue, as if we

were giving audience to his voice, and beholding his Wonders of goodness and might. Let us carry our Pride to his Nativity, our Idleness to his industrious doing good to all, our Anger to his Meekness, our Revenge to his Gentleness and Love of his Enemies, that they may blush and die, when they see their deformity by so sweet a pattern. See and wonder, admire and love, and strive to imitate your dear Saviour in kindness and charity, mercy and pity, diligence and piety, patience and constancy, faith and zeal; and rejoice to have him presented to you thus, because your Captain is your Companion^A, and hath done himself what he requires of you. *Tunc enim promptius ibunt Milites, cum Dux sit socius.* The Servant of *Wenceslaus* following his Royal and devout Master barefoot in a deep Snow to a House of Prayer in a Winter night, when he began to tire, beheld his Prince, and with Shame and Love recruited his tired spirits, and every look gave him a new life: So would the sight of Jesus beget in us, did we view him with that affection and steddiness as we ought; if we have a due Love for Christ, it will not only be pleasant but profitable thus daily to hear of him. For his Sermons will convert us, his Conversation engage us to love him more, his Example will invite and inflame us, and his Death will above all tie our Souls to him, and make our Sins as odious as the worst Instruments of that black Cruelty: Thus we may live like him, die with him, and rise again to newness of life.

2. Those sacred Epistles are used, which do further explain the Mysteries of the Divine Love, and the Covenant of Grace, declaring Gods designs in it, his expectations from us, and the preparations made for us; with incomparable cautions against the deceits of Sa-

tan, cruelty of Persecutors, and Fallhoods of Heretics, together with variety of Promises, Exhortations and Directions so closely united, and so Majestically expressed, that it requires a quick apprehension, and a solid judgment to unravel all the Mysteries in them; and yet they that avoid Curiosity and Self-Conceit, and bring Humility, Love and holy Resolutions, cannot be more effectually improved in Knowledge and Piety by any part of Scripture. And this Rule must always be observed, when we hear any part of Gods Word, that we do not pursue Difficulties and Disputes, but apply the Holy Scripture to profit by it. And certainly he best understands it, who learns from it to bridle his Passions, bound his Desires, conquer his Appetites; to fear God, love his Neighbour, and to be careful of his own immortal Soul; and if we make this use of the words of God, we shall have good cause to join in the next Duty of giving Praise to him that made them; and assists us that we may profit by them.

SIGT

SECTION X.

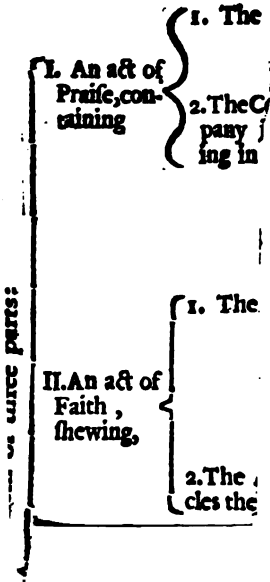
Of the Hymns for the Morning-Prayer, and first of the Te Deum.

§. I. **T**HERE is not in the whole Circle of Christian Duties any more universal than Praise: For because in every thing God shews mercy, we must *in every thing give thanks* *. So that Hymns of Praise are ever seasonable, especially in the House of God, where they are to be intermixed with every part of Divine Service, to make it pleasant to us, and delightful to him we worship. We are to bless God for our bodily Food; how much more then for the Food of our Souls? The providing of which for us is the greatest Mercy next to that of giving the Eternal Word to us. For if God had not written his Word for us, we should not have seen either our Sin or our Danger, our Duty nor our Assistance, our Deliverer nor our Reward, and shall we not praise him for this shining Light? And particularly, what Chapter is there, but it contains a peculiar reason of our Thankfulness? whether it instruct or reprove us; invite us to Duty, or affright us from Sin; whether it consist of Promises or Threatnings, Precepts or Examples, it ought to be concluded with [*We praise thee, O GOD,*] viz. for illuminating our Minds, quickening our Affections, renewing our

Memory,

Memory, reviving our Hopes, awakening our Sloth, or confirming our Resolutions. Some benefit we have or may have by every one; and therefore a Hymn will both refresh us with variety, discharge a great obligation to God, and prepare us to hear the next Lesson with fresher appetite. We have two for our choice that we may suit every Chapter; but we shall first consider that which is most usual, the *Te Deum*.

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that join with us in paying the same Duty. We have
now heard out of Gods sacred Word those gracious

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Invita

Memory, reviving our Recollection, or confirming our Reflection, fit we have or may have by the use of a Hymn will both refresh and charge a great obligation to God, hear the next Lesson with fresh ears, and for our choice that we may but we shall first consider that the *Te Deum*.

To the
 Hymn
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 100. We

A Practical Discourse on the Te Deum.

§. III. **W**E praise thee, O God, we acknowledge thee to be the Lord: All the Earth, &c. unto Verse 9. The noble Army of Martyrs praise thee.] Although this Song of Praise be not of Divine Authority, yet it is said to have been miraculously composed, and first sung by St. *Ambrose* and St. *Augustin* after the Baptism of that illustrious Convert; and it is placed among the undoubted Works of holy *Ambrose*, who in the times of general Calamity first brought the use of Hymns into the Latin Churches (which had been used in the East from the beginning) and made several Forms of Praise himself; and among the rest this grand and powerful Hymn^b, which, its likely, he means when he speaks of that Confession of the Trinity in verse, which the people so much delighted in, and sung so joyfully every day. For this hath ever since been frequently used and highly esteemed in the Church; not only for its Authors sake, but for its own, since it is so rare a piece of choice Devotion. The principal scope hereof is to give all Glory to God, which therefore is interwoven with every part; but these *nine* first Versicles are wholly Eucharistical, wherein we express our own Gratitude, and to heighten our Devotion, we cast our eyes on all Creatures in Heaven and Earth, that join with us in paying the same Duty. We have now heard out of Gods sacred Word those gracious

^b Grande carmen istud est, & quo nihil potentius: Quid enim potentius, quam Confessio Trinitatis, quæ quotidie totius populi ore celebratur? Certatim omnes student fidem fateri; Patrem, Filium & Spiritum Sanctum norunt versibus prædicare.

Ambros. in Conc. de Basilicis, &c. Tom. 5

Invitations and sweet Comforts, those useful Directions and necessary Warnings which he therein gives us, for all which we give him thanks when we say, *We praise thee, O God.* We have also heard many instances of his Power, and been instructed in his holy Commands, which engages us to acknowledge his Authority and pay our Homage : Therefore we promise to be his Servants, and seriously *acknowledge him to be the Lord*, which is a mocking of the Divine Majesty, *Luke vi. 46.* unless we resolve to *do what he says*, and commands us in his Holy Word. But why should we not be sincere in this acknowledgment, since it is our Honour to serve him whom the *Heavens praise*, and the *Earth worships*, and to whom all the Inhabitants of both are subject? The *Earth*, that is, the Men that dwell therein in all ages did and in every nation some now do give him Honour. For there is no Time, nor Country which hath not afforded many to confess and adore him that fills all places, and endureth *from everlasting to everlasting.* But if so many Examples out of all mankind will not suffice to make us *praise* him devoutly and *acknowledge* him faithfully. Let us lift up our eyes to the *Heavens*, which are replenished with Creatures more noble and glorious than we ; yet all these make it their employment, and account it their delight to glorifie his Name. We lately prayed that Gods *will might be done on earth as it is in heaven* : and how it is done there this excellent Hymn will shew you : It opens Heaven to you ; nay with the Evangelical Prophet, carries you thither to behold the holy Orders above, *Angels and Powers, Cherubims and Seraphims, Apostles, Prophets and Martyrs.* This shews you their employment, which is all one and the same that you are now exercised in, even to praise the Lord continually every

morning: or rather every
 ment, with never-ceasing voi-
 Nay here is their Song^e,
 that myſterious Anthem to
 Trinity, by which they con-
 every Perſon and adore all,
 ly. So that you may at once
 what to believe, and how to
 hip God. O let us learn this
 we muſt ſing in Heaven,
 we ſhall bear a part in that Celeſtial Choir, where
 eſe glorious Hoſts ever magnifie their great Com-
 ler, all Creatures of the Earth, all the Lights of Hea-
 and the innumerable and invincible Legions of An-
 are liſted under this our Lord, fight for him and
 execute his Commands. Wherefore he is called
God of Hoſts or of *Sabaoth*, that is, of the Armies
 Powers of Heaven and Earth. And ſince every
 hat is under him gives him Honour, the *Majeſty of*
lory muſt needs reach as far as his troops extend;
 they fill both the upper and lower world. Let us
 with the Angelic Hoſts now, and we ſhall be joined
 em hereafter; let us not be diſcouraged at the di-
 e of our Nature and Condition; for many of our
 ren (which were once as we are) are already glori-
 they are admitted to this Honour and intermixed
 this Society. O ſee the painful and faithful *Apoſtles*,
 e zealous and holy *Prophets*, behold the triumphant
 of devout and couragious *Martyrs*, how they all
 e and ſing. The *Apoſtles* are raviſhed with his
 y whom they ſaw in his Weakneſs. The *Pro-*
 are delighted with him whom they prophesied
 ut never beheld before. The *Martyrs* are tranſ-
 d with his Love, and forgetting all their Tor-
 s, ſolace themſelves in his Joys; and every ga-
 ping

Gen. xxxii. 26.

*Dimittite me, quia ascen-
 dit columna aurore, &
 appropinquat hora An-
 gelorum, ad laudandum
 Deum.* Targ. Hieroſol.

Voce inſeſſabili. Amb.

Isai. vi. 3. *Sanctus*

Pater, Sanctus Filius,

Sanctus Spiritus. Chal.

Par. Jon. Ita olim le-

gebat P. Galarinus.

*Quænila hiantia,
et ora laudentia Deum.*

ping Wound ' is now a Mouth to
chant out his Praise. O what Ho-
nour is it to serve such a Lord ! What delight to be
admitted to so glorious a Society ! Summon up all
the Powers and Faculties of your Souls, and as they
fill Heaven, do you fill the Earth, with setting out the
Majesty of his Glory.

IV. The Holy Church throughout all the world
doth acknowledge thee, &c. unto Verse 19. *Ubi be-
liebe that thou shalt come to be our Judge.*] The se-
cond part of this Hymn (in the eleven following Ver-
sicles) is a *Confession of Faith*. Every Article whereof
is a further motive to praise God, either for the Glo-
ry of his Essence or the Mercy that appears in his
Works. And since we see God at present only by
Faith, the Profession of that Faith may be reputed to
us as a glorifying of him, *Rom. xv. 6*. The Saints and
Angels see him face to face, and what they do by In-
tuition, we do by Faith, by Hope, and by desires of
a nearer Union. And certainly we cannot set out the
Majesty of his Glory better than by assenting to that Re-
velation which his Truth hath made of himself; and
by confessing him that the glorious Hosts of Heaven
adore, and the *Universal Church* doth and ever did ac-
knowledge. For so we agree in a sweet Harmony with
the Saints and Angels in Heaven, and with all holy
men our Brethren on Earth. The unanimous Con-
sent of the Servants is a manifestation of the Masters
Honour: And it is an evidence that our Lord is re-
ally such, and so glorious as we believe him to be,
since all unite in the Profession of it. And this holds
as in all Articles, so most evidently in the great My-
stery of the Trinity, which the Celestial Choir own by
their *Trisagium*; *Holy, Holy, Holy*. And the Catho-
lick Church hath most unanimously acknowledged,

most

hacredly kept, and most courageously defended
 ove all other Articles; so that all Christians agree
 is, who yet differ in many other points. Let us
 chearfully acknowledge the infinite *Majesty* of the
 r, who governs all Creattires; and declare the
 or of his *true* and *only Son*, whose glory is great
 r Salvation; let us confess the Divinity of that
Spirit, who is our Advocate in Heaven, and our
 orter upon the Earth. Above
 us be careful that the Humi-
 n of our merciful Redeemer
 t lessen our esteem of him.

§ *Πασι παντες*. U-
 trumq; signif. Joh. xiv.
 16. & 1 Ep. Joh. ii. 1.

revent which, the Church in this Hymn, as also
 her Creeds makes the largest and most particular
 ession of the Son of God: We have here a full
 int of his Divinity and Humanity; because by the
 e of *Satan* these have been confounded and mista-
 by so many Heresies; and we have also a Recital
 ose Works of his which most concern us, because
 the interest of us all to know and believe these,
 h more directly tend to our Salvation than any
 r of the Works of God, and therefore do more
 gly engage our Gratitude; for we shall find abun-
 matter of Praise both in what Jesus *is* in his na-
 , and what he *hath done* for us. He is very God,
 therefore we give him that title [*King of Glory*]
 h alone belongs the Lord of Hosts. St. Ambrose
 best Interpreter of this Hymn)

nd, that the twenty fourth
 m, was sung by the Angels at
 Saviours Resurrection; those
 came with him calling to
 e in heaven to open the gates
 the *King of Glory*, who an-
 red them as it is in that Psalm.

h Psal. xxiv. 7. & 10.
Quis est iste rex gloria?
Respondetur a scienti-
bus, Dominus virtutum,
ipse est Rex gloriae. Ex-
go Dominus virtutum
est ipse filius. Ambr.
de fide, l. 4.

And we may call him the *King of Glory*; as he is God, and because he hath purchased Glory for us, shall distribute it to us, and receive Glory and Honour from us and all that are partakers of it; yet his Honour depends not on our Praises, but is inseparable from his Nature, because he is the *everlasting* and only begotten *Son of God*; not created as the Angels, nor adopted as men; but by eternal generation coeternal with the Father and equal. What though he was born in time, and became the Son of Man? It doth not take away his being the Son of God, nor change his Nature, but expresses his Love, and our Affections. Dear Jesus! whither hath thy Father carried thee! From Glory to Misery, from the high throne in Heaven to the low

1 Ephes. iv. 9.

*Patrem exordis nostri
non recusavit, sed con-
tumelias nature nostre
transcurrit. Hilar.*

meanest place that was pure, nor the lowest condition that Innocence could be put into. What cause have we to bless thee, who wert pleased to become

** Ideo quod homo est &
christus esse voluit, ut
homo posset esse quod
christus est.*

what we were, that we might be what we deserved, but) as thou art! Holy Saviour, we be-
and rejoice in believing, that thou wast born like us, livedst with us, and diedst for us; and thy Death was our Life, was shameful and inglorious, sharp and tormenting, so terrible as might startle a great confidence in a good cause: But it was not more bitter to thee than sweet to us. We, even we O Lord, had armed David with a Sting sharp and venomous, for our Sin provoked the Divine Wrath. And this Sting (tho

parts of the Earth! How thou pursued us through all stages of our Infelicity! From dishonours of the *Womb* to the *Tomb*, not *abhorring* the meanest place that was pure, nor the lowest condition that Innocence could be put into. What cause have we to bless thee, who wert pleased to become what we were, that we might be what we deserved, but) as thou art! Holy Saviour, we be-
and rejoice in believing, that thou wast born like us, livedst with

with the suffering of inexpressible (dolors) thou hast pulled out¹ and having satisfied the Justice of God, canst now triumph over Death itself, and enable us with comfort to say, *O Death, where is thy sting*, with which thou didst threaten all the world with unavoidable Destruction? Who can behold what thou hast suffered, and we have escaped, and not be ravished with thy Love, O blessed Lord Jesus! The way to Heaven was ever open to Innocence, but we all had sinned and come short of the Glory of God. Heavens gates were shut against us; and Hells mouth open to receive us. And in this estate our Life had been worse than Death, by the dreadful expectations of deserved Vengeance, and our Death had certainly delivered us up to feel what we feared. Do we live with any comfort? 'Tis thou hast removed our fears. Can we die with any peace? It is thou alone hast renewed our hopes. If Heaven be now open to receive any men that are, or ever were, or shall be; it is not by the merits of their own Innocence, but by those of this thy all-saving Death. We need not dispute *de facto*, whether any of the Saints before Christ had actual possession of Heavens Glory; (the Scripture is not clear, *Heb. xi. 40. 1 Pet. iii. 19.*

Matth. xxvii. 52. as some think, and the Fathers^m, especially S. Ambrose seem to deny it, nor is it easie to disprove them) but this we are sure of *de Jure*, that none under the Law nor the Gospel ever were received into Heaven, but by Faith in this Death of Jesus; God might admit men by the Merit of it, even before it was accomplished; but no Holiness that we are capable of can challenge Heaven, nor no feigned

¹ 1 Cor. xv. 57.

Gr. *Kéxer.* *Devicto*
mortis aculeo. Ambr.

^m Clem. Alex. Stro. 2.
Tert. de Animâ, c. 55.
Cypr. Ser. in Dom. Pas.
Ambrosius Comment.
in Rom. 5. & passim.

purgatory

purgatory Expiations can satisfy for our Sins. Whence whenever *Abraham, Isaac and Jacob* entered into their Glory, it was in the right of Jesus, who by saving Death, pulled out that fatal Sting, and obtained *Admission* for all *believers*, not only for Jews; Saints of former ages, but for Gentiles and all

World that shall so own him as a Saviour, as to get up themselves to be ruled by his holy Laws.

Our blessed Master indeed was glorious with his Father from all Eternity; he was in Heaven before

Ascendit non ubi Verbum Deus ante non fuerat: Sed ubi Verbum caro factum antea non fuerat. Ruffin. in Symbol.

but not in our future, not as our Advocate, nor take Possession for us; but when he is restored to his Throne again, ready to receive all *believers* into the participation of his joys.

Now his glory is our great advantage and infinite comfort; so that we may receive this Article with a delight with which old *Jacob* did the news of his loved *Joseph's* advancement over all the Land of *Egypt*, assuring our selves, that he who stooped so low to us, and suffered so much for us, will employ his regained Power and Glory for our good, even to take us up to him, and to let us reign with him, who ever lives to make Intercession for us. We cannot see him in Glory at the right hand of God by the eye of Sense, but we do discern him by the eye of Faith; and we believe he shall be revealed in all this Glory, when he comes to judge the world at the last day. He shall then come to examine and pass sentence upon all, and we must every one bear our own burdens, so that we must concern our selves for the fate of others; but burden our selves to prepare our own accounts, for we are sure he shall be our Judge: Our Guilt might make us fear and tremble to think of it; yet his Mercy re-

comfort us and quicken us to make ready. Who could we rather wish should judge us than he that redeemed us; and he that now offers to give us a Pardon sealed in his own blood? Let us now accept his tender, and we need not tremble then, for so our Judge shall be our Advocate and our Friend.

¶ V. *We therefore pray thee, help thy Servants whom thou hast redeemed with thy precious blood, &c. unto the last Versicle, O Lord, in thee have I trusted, let me never be confounded.*] The last part which closeth this devout and exquisite Form, turns both the *Thanksgiving* and *Confession* into *Prayer*, as a most natural consequence of all the preceding Considerations: for who can behold so great a God, so universally praised in Heaven and Earth, and not believe him to be the Fountain of all Goodness, and desire his Favour? Who can contemplate the Saviour of the world in his essential Glory, in his admirable Condescension, willing Humiliation, and illustrious Restauration, and not break forth into most passionate Supplications for a share in his Love? Or if we go back no farther than the two last Verses, we there saw him, with *S. Stephen*, sitting in all his *Glory at the right hand of God*, and shall we not request him to be mindful of us in his *glory*, whom in his low estate he purchased with his life and blood? And as he put on Weakness and submitted to Misery to redeem us, that he will employ his regained Power and Glory for our help and assistance. We say, he is to be the *Intercessor* for us and all the world, *John v. 40, 41.* and we cannot answer him for one of our *Sins*. Sure then our wisest way is to cast ourselves upon our Judge, *Job ix. 15.* and may at that day be shewed for at his Sentence all the world.

those whom he justifies or reputes innocent, shall
set on the right hand, and be

o *Numerare pro reputari.*

Isai. liii. 12. Sap. v. 5.

Πῶς καταλογίσαν ἐν
ῥήois Θεοῦ, καὶ ἐν ἀγίοis ὁ
κλῆρος αὐτῷ. *Grac.*

koned among the *number* ° of

Saints and sealed ones, *Rev.*

and therefore let us pray to

great Shepherd, that though

the Sheep and Goats are in

yet he will wash us with his blood, and pronounce
guiltless; that our lot may be with his *Saints*.

that we may be thus disposed of, at the last day

shall need not only his Mercy then, but his Grace

to secure us in our passage through this world. We

fore we pray with holy *David* in the last words of

xxviii. Psalm, that God would use all means to

his people to his glory; and ever

he would save them from all

and bless them with all

things. That he would govern

and direct them in their

and lift them up and support

against all opposition for ever. And these are the

of every Christians needs and desires. What

can we wish or pray for, than to be rescued out of

trouble, and furnished with all blessings needful for

Souls and Bodies? That God should feed us as a

herd (as the Hebrew reads)

govern us as a Prince, con-

firming our Duty by his Care

Laws, that we may not stray

go amiss. And lastly, that

should bear us up against all the opposition of

and his Instruments, and advance us from our

estate, *Job xxii. 19. Psal. ix. 14.* to set us up on that

where our enemies malice cannot reach us; but

may stand safely there, till we are lifted up from thence

¶ *Psal. xxviii. ult.*

Serva populum tuum &

benedic hereditati tue,

& rege eos, & extolle

eos usque in eternum.

Vulg. Lat.

¶ *Heb. & LXX. Pasce*

eos, h.e. rege. Vulg. So-

tores enim sunt artes pa-

scendi & regnandi. Ba-

sil. Conc. 24.

to Glory, which we cannot miss of, if God hear but these Petitions. Therefore having prayed for all that is needful for us as members of the Church, we now look more peculiarly to our selves considered apart. And since we are now and *every day* employed thus in praising God, we desire him to accept this as a testimony that we are his Servants. We declare it in David's Phrase, *Psal. cxlv. 2.* only altering the tense and person. Lord help us, for we are thy Servants paying thee the daily tribute of Praise. Whatever thou be-

Psal. cxlv. 2. Per singulos dies benedicam tibi, & laudabo nomen tuum, &c. Vulg. Lat.

stowest on us will not be forgotten, nor buried in ungrateful silence. We meet in thy House *every day* to magnifie thee in this manner, and to set out the glory of thy Name in every thing thou dost for us. Withhold not thy Mercy, for we will not withhold thy Praise, and since we resolve *day by day*, that is, *daily* to do the work of Angels; Lord, keep us pure as they are, for Praise is not seemly nor acceptable in the mouth of a Sinner. Let not us who are thy Servants in the morning, be the Devils Slaves before night; but preserve us holy all this day, that our afternoon

Hebr. reduplicatio distributionem significans, ut, Manè, Manè, pro unoquoque mand. Isai. xxviii. 19. & c. l. 4.

Cœpisti melius quam desinis, ultima primis Distant. —

Sins may not rob us of the benefit of this days Prailes, nor indispose us against the next morning, when our Duty will return. Dear Jesus, look on our Frailty and strengthen us, look on our Guilt and pardon us. We cry earnestly and double our request; *Jesus, Master, (Matth. xx. 30. 31.) Have mercy on us, Have mercy on us*; for our needs are great and pressing: unless we find Mercy for former Sins, we must be condemned by thee; and except we obtain Mercy for future As-

The Te Deum.

PART I.

shall be overcome by *Satan*. O shut not
 r; consider not our Merits, but our Di-
 know we deserve nothing, but we have
 s (such is thy transcendent Goodness) that
 have what we desire. Those that were bet-
 and we, have put words into our mouths, who
 in the Psalms * did not urge thee
 as if they had been worthy, but
 only *trusted in thy mercy*, and so
 do we. We rely not on our selves
 or any Creature, but on thee al-
 lone; for we know thou canst
 help us, and we have a persuation
 thou wilt. All the world sees by
 our daily attendance on thee, that
 all our expectations are from thee.
 O do not disappoint those hopes
 that are grounded on thy tender
 Mercy, lest *Satan* upbraid us, and the World slight
 us, and then we shall be confounded, and not know
 which way to look, *Ezra viii. 22. Psal. xxii. 7, 8.* Lord,
 be it therefore unto us according to our Faith. *Amen,*
Amen.

Ap. 7.

The Paraphrase of the Te Deum.

§. VI. 1. [We praise thee] most heartily for all we
 have learned out of thy holy Word [O God,] and it
 shall be our care to observe thy Will, since [we ac-
 knowledge thee to be the Lord,] to whom we owe all
 Duty and Obedience. We esteem it our Happiness and
 Honour to be accounted thy Servants, who art Lord of
 all the world.

2. So that [all the earth] with its inhabitants joi
 with us, and [doth worship thee,] who art from E

nity, and in all ages hast been acknowledged to be [the Father everlasting.]

3. Nor doth this lower world alone own thy Supremacy, but Praise is given [to thee] by the several Orders of [all Angels,] who with harmonious voices [cry aloud] in proclaiming thy Glory, which is ever set forth by all the Hosts of [the Heavens,] the Thrones, Dominions, Principalities [and all the Powers] that are [therein.]

4. [To thee,] O God, triumphant Hymns are sung in that Celestial Choir: For the [Cherubin] on one side [and] the [Seraphim] on the other, with ravishing Melody chant thy Praise, and in their mysterious Adorations they [continually do cry:]

5. Saying one to another [holy] Father, [holy] Son, [holy] Spirit, three Persons, but one [Lord,] thou art the most mighty [God of Sabaoth,] the supreme Commander of all the Hosts of Heaven, consisting of innumerable Myriads of blessed Spirits.

6. Thou makest us happy with beholding, and the Sons of Men with expecting thy Glory: so that all the Inhabitants of [Heaven and Earth] rejoice in thee, because all parts of the Universe [are full of] those manifestations of thy Power and Goodness, which declare [the Majesty of thy Glory.]

7. Thus the Angels sing, and (for our great comfort) many of our Brethren now glorified bear a part with them. [The glorious company of the Apostles] who preached Christ, and with unwearied diligence and patience, admirable courage and fidelity, shewed he was come to save the World; these are now in those Regions of Bliss, and there for ever [praise thee.]

8. As also all those Harbingers of thy Sons coming, inspired at sundry times and in divers manners; these are now met in Glory, and make up [the goodly fellowship of the Prophets,] whose words we read on earth, but they now are happy in beholding him of whom they fore-told, and also continually [praise thee.]

9. To all which blessed numbers are added those undaunted Legions, who sealed the truth of the Prophets predictions, and the Apostles preaching with their blood, even [the noble army of Martyrs] who conquered Infidelity and Cruelty by Faith and Patience; these now are passed from Torments to their Reward, and they with all other Saints and Angels, with united hearts and voices sweetly [praise thee.] O Lord, we long to be there, that we might see thee as clearly, and praise thee as heartily as they do.

§. VII. 10. But since we can now know thee only by Faith, we must glorifie thee by agreeing with [the holy Church] even our faithful Brethren [throughout all the world] in the Confession of that true Faith, whereby every good Christian [doth acknowledge thee] to be what thou hast revealed thy self to be in thy holy Word.

11. We believe in that Trinity which the Angels worship, even in thee [the Father] who by creating and governing all the world, declaredst thy self to be [of an infinite Majesty.]

12. And we believe in him that is equal in glory with thee, and one in nature [thine honourable, true and only] begotten [Son,] who hath redeemed us, that we of Slaves of *Satan* might be thy adopted Sons,

13. We do believe and acknowledge [also the Holy Ghost] to be very God (equal to and with the Father and the Son) who is the Advocate for us in Heaven, and [the comforter] of us upon the earth : And these three Persons are one God.

14. Thy gracious condescension, O blessed Jesus, shall not eclipse thy Divine Perfection, for though thou camest in our likeness to redeem us, yet we believe [thou art] equal with the Father, and [the King of glory,] for thou ever wast most glorious in thy self, and thou [O Christ] art anointed of God, a King and Priest for ever.

15. From Eternity thou art God, neither hadst thou thy beginning when thou wast made the Son of Man; for [thou art the everlasting Son] begotten [of the Father] before the world began.

16. Yet (blessed be thy name) thou didst change thy Glory for Misery, and sufferedst thy Eternity to be measured by Time; for [when thou tookst upon thee] that glorious design [to deliver man] from eternal Death, [thou didst not abhor] the meanest condition, but wast conceived in [the virgins womb] and born like unto us, only void of sin.

17. How chearfully didst thou embrace a bitter and loudy Passion, to satisfy the Divine Justice provoked by our offences? And [when thou hadst] by suffering the wrath due to us, [overcome the sharpness] and that sting [of death] with which our sins had armed it, the whole world found the benefit of thy Cross : For by those merits [thou didst open] those gates of mercy which Iniquity had shut against all Mankind, for here alone admittance into [the Kingdom of Heaven] granted [to all believers] that are or were or ever shall be hereafter.

18. And no such can be excluded, for now [thou sittest] as a glorious Conqueror [at the right hand of God,] to intercede that the faithful may have the benefit of thy purchase, to keep possession for them, and finally to receive them to partake with thee [in the glory of the Father] which thou now enjoyest, and canst dispose it to whom thou plearest.

19. To our great comfort therefore [we believe that thou] who hast been our Redeemer, and art our Advocate [shalt come] with millions of Angels in great glory to try all the world, and particularly [to be our Judge] with full Power to condemn or acquit us.

§. VIII. 20. [We therefore] knowing our Guilt and remembering thy Justice, do before-hand beg thy Mercy, and most humbly [pray thee] to [help thy servants] with thy infinite Merits and abundant Grace; and to answer for them [whom thou hast] so dearly bought, and [redeemed with thy most precious blood,] that we may not lose the Benefit, nor thou the Glory of thy gracious purchase.

21. O do thou acquit all thy faithful ones, and by applying thy Merits [make them to be numbered with the Saints,] that being placed on thy right hand, they may have a part with thee and them [in glory] unspeakable and [everlasting.]

22. And that thou maist have mercy on them in thy Kingdom, give them here all that may fit them for it, and bring them to it, [O Lord, save thy people] from all evil which might dishearten or defile them [and bless] thy Church with all good things, which may make it flourish as [thyne heritage] and encourage it in well-doing.

23. Be thou a Shepherd to watch over and feed thy Servants, a King to defend and [govern them] in all thy holy ways: And when *Satan* and his Instruments design to cast them down, rescue [and lift them up] by thy Grace, above their Power and Malice, that they may be safe [for ever.]

24. Particularly, be mindful of us in this Congregation, who will never forget thee, but as we daily taste of thy mercies, so [day by day] we acknowledge them in thy House, and [we magnifie thee] for them with these sacred Hymns.

25. Thou art an ever-flowing Spring of Comfort, therefore we ever praise thee [and we worship thy name] both now in this world, and will glorifie it in thy Kingdom [ever world without end.]

26. And as by our daily paying thee this tribute of Praise, we declare our selves thy Servants, [though safe, O Lord] to remember our frailty, and by thy grace [to keep us this day] (which we have begun in thy Service) holy, pure, and [without sin] that our present Sacrifice may be accepted, and our hearts fitly disposed against the next opportunity.

27. We have so often fallen into sin, and so sadly smarted for our folly, that we must now most earnestly beseech thee [O Lord] to forgive and [have mercy upon us] for all that is past; and again to [have mercy upon us] and deliver us for the remaining part of our lives.

28. We beg compassion of thee in all humility [O Lord, let thy mercy] come to us, and [lighten upon us,] not for our merits, nor after the proportion of our deserts, but of our Faith; even [like as we] encouraged by thy Promises most readily and firmly [do put our trust in thee] and hope for it.

The Te Deum. PART I.

though we do not challenge it by desert,
yet thou wilt not frustrate any of our ex-
penses for every one of us renouncing all other
gods, calling [O Lord, in thee.] alone [have I trust-
ed.] because I know thy Grace and Bounty. Let me
now ask in vain; O [let me never] be put to
shame before the world or the Devil, nor [be con-
founded] by being sent away empty. [Amen.]

SECT.

the 1990s, the number of people in the United States who are 65 years of age or older is projected to increase from 20 million to 35 million, and the number of people 75 years of age or older is projected to increase from 10 million to 17 million (U.S. Census Bureau, 1997). The number of people 85 years of age or older is projected to increase from 2 million to 4 million (U.S. Census Bureau, 1997). The number of people 90 years of age or older is projected to increase from 500,000 to 1 million (U.S. Census Bureau, 1997). The number of people 95 years of age or older is projected to increase from 100,000 to 200,000 (U.S. Census Bureau, 1997). The number of people 100 years of age or older is projected to increase from 10,000 to 20,000 (U.S. Census Bureau, 1997).

...and the fact that the *Journal* is a journal of the American Psychological Association, the largest and most influential organization in the field of psychology, adds to the impact of the *Journal* on the field.

[illegible]



and

SECTION XI.

the Second Hymn after the first Lesson at Morning Prayer, or the Benedicite.

I. **W**E shall the more briefly pass this Hymn, because it is seldomer used, and sufficiently plain : Nor need we dispute about the Original of it, there being no necessity that our Hymns should always be taken out of the Canonical Scripture ; yet *Epiphanius* quotes it in a matter of Faith ^a, and many of the Antients mention it with great respect, particularly *effinus* ^b, and *S. Augustin* ^c, who *Sixtus Senensis* saith ^d, do affirm it was used to be sung in all Assemblies of the faithful from the beginning : And lest the Council of *Toledo* should be thought to have first introduced it into the Catholick Church, they do plainly declare, that they only enjoined it in their Countrey, as being already used in all other parts of the

^a In Ancorato, p. 504.
^b Ruffin. lib. 2. advers. Hieron.
^c Augustin. Serm. de de Sanctis, 47.
^d Sixtus Senens. Bibliothecæ, lib. 8. Hæres. 6. de lib. Dan.

^e *Audistis in benedictionibus, & audistis solennitate quando leguntur, quomodo omnia laudant Deum, cælestia & terrestria, Angeli, homines, luminaria cæli, arbores, &c.* Augustin. Homil. 35. Tom. 10.

The Benedicite. PART I.

que trium
o univ-
e creatu-
udant, &
tota Ca-
um orbem
t, publice
ilium de-
st. Con-
V. Anno
13.

world^e: Besides it is no other than a Paraphrase upon the cxlviij. Psalm, agreeing so exactly with it both in words and sense, that we cannot despise this, but we must reproach that part of Holy Writ; and surely, if a clear method will recommend it, the following *Analysis* will shew this to be peculiarly excellent

at account.

The

A brief Discourse upon the Benedicite.

II. **O** All ye works of the Lord, bless ye the Lord, praise him and magnifie him for ever, &c.] Although *David* had told us, that the Heavens declare Gods Glory, *Psal* xix. 1. yet he also expressly summons them to praise him, *Psal* cxlviii. 1, & 4. The works of God are so excellent in themselves, that they do without an Interpreter (as *Philo* notes) set forth the Wisdom and Power of their great Creator. But yet since we are not able to see the benefit of them, and as we have no Reason to understand, as we have no Speech to express the Glory of him who made both them and

Ita Ambros. Vocem ex se sibi invicem mittunt; neque enim Sol & Luna interprete indigent. De Cain & Abel l. 1. c. 6.

we ought to lend the Creatures a Tongue wherewith they may glorifie God, and while we Rhetorically speak to them, we do properly intend to excite their own Souls, to admire the Wisdom which contrived, to adore the Power which produced, and to praise the Goodness which preserves the whole Creation, for the comfort of Mankind: And though every thing we can behold reads us a Lecture of the Divine Bounty, yet our forgetfulness and ingratitude towards we have often need, by such a Hymn, to be enabled to praise the Lord for all his benefits, so that such a Hymn is never unseasonable, yet it seems most proper for the Sabbath-day, which is designed for a thankful Remembrance of all Gods Works; and also for the reading the History of the Creation, or any part of Scripture where God is shewed to use the Creatures as instruments of his Justice or Mercy: As to the Composition itself, I know not how it is possible to set the Works of God into a more natural and exact

Method

Method, beginning with the highest Heavens, and thence descending to the Orbs, where are placed the *Powers of the Lord*, that is, the Stars of greatest influence, and particularly the Planets, as *Matth. xxiv. 29.* as also the Sun and Moon which the Hebrews usually reckon by themselves, and lastly the lesser Stars; then follows the changes in the aery Heaven, made by Heat or Cold, Drought or Moisture, by Light or Darkness, that is, all sorts of Meteors with the seasons of the year, and the divisions of Time, in which they are produced: After this, it comes down to this lower world, and first begins with inanimate things; then proceeds to those which live, beginning with the most imperfect, those in the Sea and Air, Fish and Fowl; and then the more perfect, Beasts and Men on the Earth, especially exciting Gods own People, and immediate Servants, yea all that are truly pious, to join with these Three in praising, blessing and magnifying the Lord for ever and ever. Wherefore while we repeat it, let us consider the Comfort and Benefit we receive by each of these Works of God, and give such attention to it, that the Order of it may inform our Understanding, the Exactness quicken our Memory, and the universal Goodness which it doth describe, may exalt our Devotion; so that we may most heartily praise God for and with all Creatures in Heaven and Earth; and if we so recite this Hymn, it will need no other recommendation, than our own experience of the good which we receive from it.

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SECTION XII.

*the Benedictus or the first Hymn after
the second Lesson.*

WE may justly reckon holy *Zacharias* the first Prophet of the New Testament, and this one of the first Angelical Hymns; wherefore it is prescribed to be immediately after the Gospel-Lesson. The Infusion of it was the Holy Ghost, so that the Matter of the Original is Divine and unexceptionable; if any understand not the Sense of it, or discern how proper it is for this place, the subsequent Lesson and Discourse will sufficiently inform them.

A Practical Discourse upon the Benedictus.

§.III.V.68. **B**lessed be the Lord God of Israel, for
 he hath visited and redeemed his people, &c. unto V.73. [To perform the Oath which he
 swore to our forefather Abraham, that he would give
 us.] The Lesson which hath now been read out of
 the Gospel, doth not only require our Attention, but
 command our Gratitude, because it brings that *good*
news, which is the cause of *great joy to all people*. The
 Angels sing, and all holy men, to whom it was reveal-
 ed, entertain the news with Hymns of Praise. And
 if we be as sensible of the Mercy as they were, and
 as thankful as we ought to be for the Benefit thereof,
 we shall rejoice as heartily as they did, since it is as
 much our concern as theirs. And how can we better
 express our gladness, for all that the Gospel records
 of what Jesus hath done for us, than in those sacred
 Forms indited by the Holy Spirit, with which devout
 persons welcomed our Lord into the world? These
 will be the most acceptable unto God, and the most
 beneficial to us, both to help us with fit expressions,
 and to engage us to sing them with the same heart
 and affections, which were in the first Composers;
 and particularly, with the devotion of holy *Zachary*
the Author of this Hymn; who after nine months
 silence recovering his speech, stays not to rejoice in
 that personal mercy, but being filled with the Divine
 Spirit, the inexpressible Joy that filled his heart be-
 fore now breaks forth in these words; *Blessed be the*
Lord God of Israel, &c. Wherein he in the phrase of
 antient times, *Gen. ix. 26. Psal. xli. 13.* declares the
 wonderful goodness of God. And we ought to join
 with him, not scrupling the Jewish form of expression.
 because

use, if we be true Christians, and have the Circumcision of the Heart, we are the Children of the Promise, *Rom. ix. 8.* the Seed of *Abraham*, and the Israel of God : And this God of our *Israel* hath in a more excellent manner delivered us from the Slavery of *Satan* than he did them from the bondage of *Egypt*. And though this Spiritual Redemption be much greater, there is such a similitude in the Method and Circumstances, that it appears, that was a Type of this ; and therefore *Zachariah* alludes to Gods delivering the People from *Egyptian* Misery ; For as then he first visited them * and considered their Misery ^b, and then he rescued them by a mighty hand : So in our Redemption he visited us in all senses, remembered our Calamity, he looked on our Misery, considered our Distress, and came himself to us, making such a visit to us

* *Exod. iii. 16.* Gr.

Emoxi Jaro.

^b *Gen. xxi. 1.* *Visitavit.* Chal. Par. *Recordatus est,* Ita Syr. (*& Luc. vii. 16.*) Arab. *Respexit,* Ita Vulg. *Ruth 1. 6.*

Men and Angels admire at. He came in our Nature, clothed with our Infirmities, he staid with us, dwelt among us : And all this to redeem us, not only by doing Miracles as *Moses*, but by suffering Death ; not only by conquering our enraged Enemies, but satisfying an offended God ; buying our Lives with his precious blood. And by taking our Punishment, in himself was innocent, he freed us both from Sin and the Wrath due to it ;

we might with freedom and ease serve our reconciled God. I may we call this a mighty

* *Suscipiendo poenam sine culpa & culpam deleuit & poenam.* Aug.

Redemption, being accomplished with as much Power as was undertaken with Love. Behold how many helpless Creatures he delivers from cruel Burdens, mighty oppressors and dreadful Expectations ; nay, from the just

just vengeance of an angry, terrible and Almighty from endless and unsufferable Flames as horrid and voidable. This was indeed

¶ *Cornu, Robur & Imperiam vocat.* Hieronym. Hab. iii. Vide Dan. vii. 24. & c. viii. 21. 1 Sam. ii. 10. Chal. Par. pro *Cornu* habent *Regnum.* Eccus. xlix. 5.

of *salvation*^d, that is, a Princely succour and rescue as became the Son of so vious a King as *David* was such as became the Son of when he undertook to reſte

Kingdom of *David* (which now literally *Herod* and *Romans* had usurped, but spiritually Sin and Guilt overcome) yet Jesus will retrieve it and set it forever, not to deliver us from Temporal but Spiritual Enemies, not from Tribute but Damnation; and not we rejoice at his Coronation? It is certain, it is not a more illustrious Mercy than this which proclaimed so early to our first Father, *Gen.* iii. 1. repeated so often by all the Prophets, *Acts* iii. 24. xxviii. 7. *Jer.* xxiii. 6. *Isai.* xxv. 8. men of exalted Holiness, approved Integrity and unquestionable Truth. These all, as if they had but one mouth, unanimously agreed in the Publication hereof. This is the same that was so fully confirmed by *Covenants* and *Gen.* xii. 16. *Heb.* vi. to *Abraham* and all the faithful. This was believed and hoped for by the Jews, and

¶ *Percrebuerat Oriente toto vetus & constans opinio, esse in fatis ut eo tempore Judæa profecti rerum potirentur.* Sueton. in *Vespas.* c. 4. *Pluribus persuasio inerat antiquis sacerdotum litteris contineri, eo ipso*

expected by the very Gentiles. This is that good News which cheered *Adam* after his Fall, rejoiced *Abraham* in his Persecution, revived *Jacob* on his Bed, *John* viii. 56. *Gen.* xli and supported the Patriarch

tempore fore, ut valesceret Oriens profectique Judæa rerum. Tacit. Hist. lib. 5. Vide *Numer.* xxiv. 17.

all their troubles, although they only saw it at a distance, and hoped and waited for the light while they themselves were in the dark. But when *Zachary* beheld the Morning-Star, and saw the Day begin to spring which had so long been wished and desired, he is ravished with holy Joy; like the Northern People, after a tedious Night when they see the Sun approach. And shall not they who lived by the bare hope of this, and he that was so over-joyed at the first glimpse of it, condemn us; who are daily taught that Christ is come, and hath confirmed Gods Truth, and answered all their expectations, if we rejoice not at least as much in the Performance, as they did in the Promise? Behold how God hath favoured us, to let us behold the accomplishing of the desire of all Nations. See how he hath glorified himself in giving the world such a manifestation of his truth, as will stop the mouths of his Enemies, and for ever strengthen the faith of his humble Servants. For now he hath made good all his Words and Promises, his Covenant and Protestations in the first and greatest Blessing of all, *2 Cor. i. 20.* and so given that as an earnest to all the rest. The Night seemed long, and the People of God themselves began to fear, and the wicked to deride their expectation. But now we will trust in him; even though he defer, we will wait on him; for we find he will not forget his Promises nor falsifie his Word. O let us rejoice in the God of Truth, who hath sent this *mighty Salvation* to us, which is the Instrument of our Safety, and the Evidence of his Truth, and on both accounts the cause of our rejoicing.

§ IV. That we being delivered out of the hand of our enemies might serve him without fear: In holiness and righteousness before him all the days of our life.] But in the midst of our Joy we must not

T

forget

duty, nor so please our selves with the de-
 of our advantage by this glorious Re-
 as to pass by the design of God in giving
 we think Jesus came to set us free from Death,
 us loose to Sin. He came to free us from the
 which we were fallen into under *Satan*, not to
 us of our Duty to himself, but to increase
 ation; for by redeeming us from Captivity
 ath, he engaged us to *serve him all our lives*,
 which the Laws of Nations¹ as
aptus ab hostibus well as common Gratitude doth
non serviat, do- determin. If he had not rescued
reddiderit. us, yet we were bound to serve
 ire B.P.L.3. God, as his Creatures, and as he
 .10. same Lord and Law-giver to all the world. But
 we were redeemed we could not pay that Duty
 without fears and terrors, both because of the Tyrants
 whom we were enslaved to, and the Majesty we had
 offended against. And therefore without a Redeemer,
 our Service to God either would have been neglected,
 or else accompanied with such Tremblings and Anxie-
 ties, so devoid of Love or Faith or Hope, that it
 would have appeared constrained and not voluntary,
 and consequently it would have been unacceptable to
 God, and unprofitable to us. His Mercy therefore is
 designed to remove our Fears; not to quit us of our
 Obedience, but to make it more easie and pleasant, by
 appeasing Gods Wrath, restraining *Satan's* Power and
 increasing our Strength. So that now when we apply
 our selves to the Duties of Religion, if we be discour-
 aged at our former Guilt, he will cleanse us; if we be
 amazed at Gods Justice, he will satisfy it; or if we
 be affrighted at *Satan's* Malice, he will restrain it; We
 need not be disheartned at the Difficulty, he will h
 us; nor doubtful of the Event, he will procure A

ptance and Reward. He hath taken off the Terrors of an offending Slave, and left us *no fear* but that which is useful, the Fear of an ingenuous and a dutiful Child, who out of Love to his Father is afraid to offend him, or to come short in his Duty to him. This blessed condition, to be able to *serve God without fear*, with Faith and Hope, Freedom and Cheerfulness, is the great comfort of every truly pious Soul; and if we be such, we shall reckon the Consequence to do our Duty, among the chiefest of our Felicities, and praise God as much for the Power to do good as for any other Blessing. Let us then (who pretend to more Gospel than any had then) imitate this blessed man, who in praising God for the Redemption, seems speedily to pass over all the benefits of Pardon and Reconciliation, and Glory itself; and chooseth above all to bless God for affording us Opportunity and Freedom to *serve him without fear*; as if Holiness and undisturb'd Obedience were the most desirable thing in the world, and the Heaven which Jesus brings. Let us behold our Duty, and rejoice in that, more than in our Pardon and Ease, and then we shew a noble Love. And let this Deliverance teach us to make such use of our Hopes and Comforts, as may quicken our Love and Obedience. And so this Hymn shall not only be a Form of Praise, but a Tutor to instruct us what returns we ought to make; even to walk *holily* in our Duties to God, and *righteously* in our Conversation with men, *Titus i. 11.* resolving that neither Ease nor pretended Gain shall entice us back to our Chains, nor all *Satan's* Menaces shall affright us from our gracious Master, whom we must now serve, not with such outward shews, *Colos. iii. 22.* as if we only courted

Non sicut feram timeo, patrem timeo. O ἡ ἀνθρώπων πατέρα φοβούμενος. Clem. Alex. Strom. 2.

ted human Approbation, but with such Sincerity, as being *ever before him*, and may declare he hath won our Hearts and engaged our Affections while we live. Therefore our Ear must be bored, to signifie we will now hear his Word, obey his Will, and never leave so sweet and dear a Master. And when we have a while found and considered the easiness of his Service, the greatness and readiness of his Assistance, the infiniteness and endlessness of his Rewards, we shall have cause to glorifie God for sending Jesus to bring us into this state, and think all our Duty too little to express our Obligation, and see reason to put it into our *Benedictus*, that of Slaves of *Satan*, we are become Gods Free-men.

§. V. And thou, Child, shalt be called the Prophet of the Highest, for thou shalt, &c. unto the end.] God hath not only expressed his Love, in raising up a Saviour for us, but in making him known to us. And since our Obedience was designed, lest Ignorance should

make apologies, *Rom. x. 14, 15.* the Divine Care did order it should be proclaimed to all the World: It was foretold at a great distance by the Prophets, to comfort the former Ages; and when it was just approaching, it was by a special Harbinger pointed out as near at hand to awaken mens Expectations, and summon them to prepare; for it was the great Interest of all Mankind, or else it had not been ushered in by so many Warnings. I doubt not but holy *Zachary* now felt the Joy which was the Etymology of

his Sons Name, and the Truth

of the Angels Promise^a: Not

so much in that he had a Son, as in that he was to be the Messenger of the Lord of Hosts, the Herald and Harbinger to the Most High: And hence he rejoiceth not

so much in the particular Privilege of his Son, as in the general Benefit which the World might receive by his Message: And therefore he blesteth God for his Duty as well as his Office. For when such a Messenger came to assure them of the approach of the so long expected *Messiah*, and much desired Salvation; and to let the world know for what purposes the Most High did thus descend to Earth; it was to be hoped men would shake off their Sloth, and since he sent them so fair a notice, that they would not be surpris'd in their carelessness, but appear in an equipage suiting the greatness of his Majesty, the dearness of his Love, and the excellency of his Design: that was to come.

And this made the good man rejoice, hoping that when men saw their danger, and were shewed their Redeemer, they would fly into his arms for Remission and Grace: However, he praises God who hath done his part. And we have still the same cause

Ἦ τῷ ᾧ βασιλεὺς βασιλεῖ, καὶ ᾧ Συμπάντων ἡγεμόνι Θεῷ, δι' ἡμετέστητα καὶ φιλανθρωπίαν ἀξιώσαντι πρὸς γεννητὸν ἐπισκέψαις—ποταπὸν οἶκον ἀρεῶν καὶ ταπεινότητος. Philo de Cher.

of rejoicing for that which was then done by an Agent extraordinary, is now performed by the Ministers and Embassadors of Christ, and by the Gospel which you have now heard, these being ever resident among us, do now prepare a lodging for Jesus in your hearts when he comes in the Spirit to offer his Grace to you. Thus he is set before you, not to be gazed at, but to be entertained: And if you upon the warning prepare for him by Repentance, you shall also have *Remission*; and then you may with *Zachary* bless God for the *Knowledge of Salvation* that the Gospel gives unto you. And that the Exhortations of Ministers, and Summons of Gods Word may not be as ineffectual to us, as those of this great Prophet were to the Jews;

The Benedictus. PART I.

the first cause of all this Mercy, both of Gods
his Son to us, and giving us so many warn-
ings to receive him : It was the

ἀγνά ἐλεος.
viscera misericor-
diæ. Σπργή, af-
matris erga fæ-
visceribus suis pro-
em. Jer. xxxi. 20.

bowels of Gods tender mercies*
which yearned to behold us in the
hands, and under the sword of
the merciless Executioner, and
moved him to send his Son to
rescue us by suffering the stroke for

It was not our Merits but our Misery not our
ts but Distress, that prevailed with him; we
were worthy to die, yet his heart relented, and he
could not see us bleed, and shall we be unmoved to
ld him bleed for us, and will we die for all this?

re indeed in darkness, and could not see our
s, and if we had fallen into the pit then, it had
been our Calamity; but now the Morning appears,
John teaches, Ministers preach, and Christ himself the

Malach. iv. 2. Ἀνατο-
λή ut LXX. Jer. xlii.
5. Zach. iii. 9. malè
Bez. German, confer
ver. 79. & Isai. ix. 2.
Camera Grotius, Chri-
stus ἀνατολή dicitur à
Patribus, Judæi horo-
scopum ΠΔΥ vocare
solent; & ἀπαθήσασα.
Heb. i. 2. Syr. V. ΠΔΥ
Scaliger.

Ἡ ἡμετέρα ἀνατολή
ἡμετέρας ἡ-
μετέρας ἀνατολή. Philo.

Son of Righteousness began to
spring from the East then, and
now if we perish, 'tis our Wilful-
ness and deserves no pity. O what
hath God done to shew us the
right way! sending first the Mor-
ning-Star the Harbinger of the
Suns approach^m, and when the
Heathens were benighted in Ido-
latry, the Jews with evil Princi-
ples, worse Practices and sad Af-
flictions; then did our Sun dis-
play his beams from on high; for
he rose not from the earth, but

his Rising was his Fall, his course a descent from Hea-
ven to us, and if Zachary is so rejoiced with the Glim-
ples, we should much more with the Meridian Glory

he now shines in. Let us not only rejoice in his Light for a season, but walk by it; if we be in darkness, it will shew us our condition, and then guide us into the right way; this Light will first convert us and then conduct us. The Apostle thought it was high time to awake then, *Rom. xiii. 11, 12.* and sure it is more so now; for if in the Light of Knowledge (*in the day*) we do the works of Darkness; that very Light which we will not suffer to direct us as a Guide, shall discover us to our Shame. But take warning, and let not this Light be set up in vain. Who would not most thankfully follow a friendly Light offered to him in an unknown, dark and dangerous way? The Devil would lead you up and down after the *Ignis fatuus* of Enthusiasm and your own Imaginations, till you sink into Destruction; but this Gospel is a true Light, be thankful for it, for its Precepts are the Beams of the Sun of Righteousness, and do not only admire, but follow it; and it will both shew you where you are, and carry you where you should be, even to everlasting Joy and Peace. *Amen.*

The Paraphrase of the Benedictus.

1. Praised and [Blessed be the Lord] of Hosts, the [God of Israel,] even of all true Believers; [for he hath] now shewed us in his holy Gospel, how he remembered our Misery, beheld our Distress, and in pity sent his Son from Heaven; who hath [visited] in his Incarnation, [and redeemed] by his Death, us and all [his People] throughout the world.

2. He hath relieved us when we had no means of help, [and hath raised up] the greatest deliverer that
T 4 ever

The Benedictus. PART I.

be [a mighty saluation for us,] even
 and only Son, made Man, descending (as
 miled) of the Tribe of *Judah*, to succeed
 [te,] and restore the Kingdom [of his
 [and,] and make it an everlasting Domi-

Our God hath not only helped us, but manifest-
 own Truth; for now he hath made good his
 and done [as he spake by] his Spirit in [the
 his Messengers [the holy Prophets which
 ent to give notice of this great mercy at
 times [since the world began.]

It rejoiceth our Soules to see the fulfilling of that
 they so often comforted Gods people with, by
 them [that we] and they [should be saved]
 incible Redeemer, [from our enemies] Sin
 and Satan [and] nobly rescued [from the hands] and
 out of the Power of those that had enslaved us, and
 [of all that hate us] and seek our ruin.

5. This is the blessed time, in which the God of
 Truth was pleased [to perform] the glorious work of
 our Redemption, which was [the mercy] so much
 desired by, and so graciously [promised to our fore-
 fathers:] Now he hath vouchsafed to call to mind
 [and to remember] the engagements he made to them
 in [his holy Covenant,] and hath made them good
 before our eyes.

6. Our gracious Lord is as sure [to perform] his
 word as he was ready to promise, and we now re-
 joice in the verification of [the oath which he] un-
 changeably [swore to our togethether Abraham,] to
 assure him [that he would give us] (who are his
 seed by Faith) his own dear Son, for our Redee-

mer.

7. And now what doth the Lord our God require in return for all his Mercy and Truth, but [that we being delivered] by the Death of Jesus from the wrath of God, and rescued [out of the hand of our enemies.] might never by Sin put our selves in their power again; but being obliged by our Pardon, and assisted by his Grace henceforth [might serve him] with a lively Faith and chearful Hope, [without fear] of being hurt by *Satan*, or rejected by God?

8. So long as we walk [in holiness] towards him [and righteousness] toward our neighbours; and if our Religion and Charity be sincere, as done [before him] and constant, so as we continue in it [all the days of our life] we answer all his expectations, and need not doubt of Acceptance and Reward.

9. Lord, thou camest to make us holy as well as happy, and therefore thou hast sent an Harbinger *S. John* to acquaint us with thy design: [And thou, Child,] art chosen to give the world warning, and [shalt be called the Prophet of the highest] God, thy Office shall be to fit men to receive this mighty Saviour; [for thou shalt go] as a Herald [before the face of the Lord,] by severe Reproofs and powerful Exhortations [to prepare his ways] and bring men to Repentance.

10. Thou art sent to shew the danger of Sin, and [to give knowledge of] him that will bring [salvation to his people,] that they repenting and fearing the wrath to come, may forsake all Iniquity, and fly to Jesus [for the Remission of their sins.]

11. It is high time for us who are guilty of so many sins, to take care lest by impenitence and unpreparedness, we lose the benefit of this Salvation, which is provided for us [through the tender] bowels

of the [mercy of our God, whereby] he pitied our desperate danger, and after our dismal night, hath given us the light of [the day spring,] even his only Son, who arose [from on high,] and leaving his heavenly Throne, [hath visited us:]

12. And now hath set up his Gospel among us [to give light] and discover the dangerous event of Sin [to them that sit in darkness] through ignorance, or by horrid guilt are in the valley [and in the shadow of death] that so they may be instructed, converted and live; [and to guide our feet] when we are thus brought out of our evil and dangerous paths, that we may enter [into the way] that leads to the everlasting Kingdom [of peace.] Wherefore we will observe this Light, and follow this Guide, and ever praise thee for it, saying, *Glory be to the Father, &c.*

SECTION XIII.

the C. Psalm, or the Second Hymn after
the Second Lesson.

THE Church hath provided for our De-
light, as well as our Necessities, by ad-
ding another Hymn out of the Old
Testament, to shew that both Old and New Testa-
ments agree in exhorting us to praise God. The Title
is how well it fits this place, being stiled a *Psalm*
Praise, and being composed for a Form of Publick
thanksgiving particularly to be
used by course at the Oblation of
Peace-Offerings, it may very
well be a Form of Praise to us
Christians after we have heard the
Gospel of Peace: And especially
since the Mercies which are here presented to stir
up to give thanks, are those which are most fully
revealed in the holy Gospel; so that it is very proper
to assist our Devotion, if we rightly understand it:
and that we may do so shall be our next care.

*Scriptus est ut sit for-
ma publicæ gratiarum
actionis, in sacro Dei
populo. Moller. in loc.
Hamm. Annotat. in
Psalm. c.*

The Analysis of the C. Psalm.

S. II. This Hymn hath four parts :	I. An Exhortation to praise God; shewing;	1. The Persons who must do it, viz. all nations :	V. 1. O be joyful in the Lord, all ye lands :
	II. The Motives to it, taken from	2. The Time when it must be done, viz. when we serve him :	Verbe the Lord with gladness, and come befoze his presence with a song.
	III. The Exhortation renewed, shewing	1. His essential Excellency : 2. His Works of 1. Creation : 2. Providence :	2. Be ye sure that the Lord he is God: it is he that hath made us, and not we our selves, we are his people, and the sheep of his pasture :
	IV. New Motives to reinforce it, from	1. The Place where we must praise God: 2. The Manner how: 1. Gods gracious Nature: 2. His endless Mercy: 3. His never-failing Truth :	3. O go your way into his gates with thanksgiving, and into his courts with praise : be thankful unto him and speak good of his name. 4. For the Lord is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

A brief Discourse upon the C. Psalm.

§. III. **O** Be joyful in the Lord, all ye lands, &c. unto ~~the~~ ^{us} are his people, and the sheep of his pasture.] When we have heard the words of the Holy Gospel, we ought to consider how the Divine Providence dispersed the joyful sound thereof into all lands, *Rom. x. 18.* So that now we may justly summon *all lands* to rejoice for the mercy of our Redemption, a blessing in which all Mankind is concerned, and all the world is obliged to lay aside those vainer Joys for lighter matters, in which it is so often employed; and to *be joyful in the Lord*, in the remembrance of his Goodness: Whilst we were Enemies, and without a Reconciler, we could not serve him, but with Fear and Terror, but now we may *serve him with gladness.* Hymns of Praise are now become a part of our Christian Worship, so that we must never *come before him* in our publick Addresses without acts of holy Joy and Eucharist. We have shewed you by the Penitential Part, how to unburthen your Conscience, and to make your Peace with God, and now we invite you to give us a Demonstration thereof, by exciting you to *come before* this great Majesty *with a Song* of rejoycing; the carnal man can rejoice in worldly contents, but in Gods Presence he is sad and dejected; whereas the devout Soul is never so full of delight as when before God: So that if any ask us, why we mingle so many Hymns with all our Duties, we here declare that the Holy Ghost enjoins us so to do, and the pleasure we find in so sweet an Office doth still more recommend it. And yet *v. 2.* it is reasonable, as well as pleasant, for us to rejoice *in the Lord*; for, as to his Nature, he is the only true God;

The C. Psalm. PART I.

orks, he is our Maker and Preserver; we
 ted our selves at first, nor have we since
 ir selves, and he who gave and continues
 id and doth it, that we might glorifie him.
 and moreover the Gospel hath shewed us
 is the good Shepherd, who feeds our Souls
 word, and laid down his Life for his Sheep,
 we hear of this, and not sing his Praise?
 ould be so ungrateful, we deserve to be driven
 his pasture, and ~~defended~~ rather than defended

Do go your way into his gates with
 ymning, and into his courts with praise, &c.
 end.] The Mercies of God are so publick and
 rsal, that the private acknowledgments of single
 is are not sufficient, but it is commanded that
 all meet in sacred Assemblies to join in this
 y. The Jews, entred in by the *gates*, and so passed
 the *courts* of the Sanctuary, and went no nearer,
 but worshipped there, *Luke i. 10.* but we are admitted
 into the House of God; and sure we ought to come
 thither with glad Hearts, and Souls full of Thanksgi-
 ving. As soon as we come to the outmost *gates* of
 the Church, we should begin to think with comfort
 upon the goodness of him whom we come to worship.
 And the nearer we come, the higher our Gratitude
 should rise; but when we are before him, we must
 then give him particular thanks for all his Mercies to
 us, and besides we must, in the general, *speake good of*
his Name, and declare how gracious he is in himself,
 and how loving to all the world beside: No Crea-
 ture can justly speake the least evil indeed of his blessed
 Name, but our experience obligeth us to speake all un-
 ginable good: And the last Verse shews the reason
 because he is so gracious and so mercifull, so faithfull

and so true : He ever was so to former ages, he is so to this, and will be to all generations. His very Providence doth prove all this, but the Gospel which hath now been read doth manifest it still more clearly. Consider how freely he gave his own Son, and you will say he is most *gracious*. Think what unworthy and miserable Creatures he gave him for, and you must confess *his mercy is everlasting* : Remember how fully every thing was accomplished which had been predicted or promised, and you must acknowledge his *Truth* doth never fail. O how great a gift hath he given us ? How admirable a Pity hath he shewed to us ? How exactly are all his Promises fulfilled ? Not a Lesson in this part of Gods Word, but doth evidence some or all of this, and therefore they ought to be concluded with such a Hymn of Praise. And finally, as in this great Work of our Redemption it doth appear that the Father was so infinitely *gracious*, the Son so incomparably *merciful*, and the Holy Ghost in all the Promises of Scripture so infallibly *true*, we may justly conclude with *Glory be to the Father, &c.*

A Paraphrase of the C. Psalm.

Ver. 1. [Be joyful] and rejoice with an holy Joy [in the Lord] Jehovah, [all ye] people of all [lands,] but you to whom the Gospel is revealed, do ye more especially [serve the Lord with gladness] in your hearts, [and come] as his reconciled Children [before his presence with a Song] of Praise in your mouths.

Ver. 2. For there is reason both for Heathens and Christians thus to praise him ; for first, [be ye sure] O ye Gentiles, [that the Lord he is] the only true [God,] and besides [it is he that hath made us] all, and gave us our being, [and not we] that made [our
selves :

selfes:] So that all the world is bound to bless him upon this account: But we more peculiarly, because [we are] those he hath chosen to be [his people,] Jesus Christ is our Shepherd, and we are his Flock [and the sheep of] his particular care; for God hath put us into [his hand.]

Ver. 3. [D]o not then smother his Praise in private, but [go your way] to his House upon all opportunities, and enter [into his gates with thanksgiving] for your particular Mercies, [and into his courts with praise] for his universal Goodness: Whatever Duties you perform there, be sure that you [be thankful unto him] in your hearts, [and] let your tongues [speak] all the [good] imaginable [of his name,] since all your Praises will come far short of what he deserves.

Ver. 4. [For] by the Gospel now read it most fully appears, that [the Lord is gracious] in his own nature, [and his mercy] and pity towards us [is everlasting] reaching to the end of the world: And by the fulfilling these promises, his fidelity [and his truth endureth] unshaken, being made good [from] one [generation to] another [generation;] so that we may rely on him for ever. *Glory be to the Father, &c.*

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SECTION XIV.

*the Magnificat or the first Hymn after
the first Lesson at Evening-Prayer.*

THis is the first Divine Canticle recorded in the Holy Gospel, and seems to have been composed by the Blessed Virgin, be she with unspeakable Joy reflected upon all the miseries of the Old Testament, now about to be fulfilled in that holy Conception and happy Birth, of which God had designed her to be the Instrument, and before is properly set after the first Lesson; and as we have seen all those Types verified, all those predictions completed, and all those Promises made good, which are contained in the Law and the Prophecies concerning Christ, doubtless this must be a very proper form for a Christians Joy after the hearing thereof: truly this with the *Benedictus* and *Nunc Dimittis* have not only been used very antiently in the Western Church, but are still retained in the Reformed Churches both of *Germany* and *Holland*, as well as in this Church. But the internal Glory of this blessed Hymn will best appear by the following Explication.

A Practical Discourse upon the Magnificat

§.III. V.46. **M**^P Soul doth magnifie the L and my Spirit hath rejoiced God my Saviour.] The Blessed Virgin (whom chose to be the Instrument of the greatest Blessing ever the world had) by the fruit of her lips, as we of her womb, hath given apparent testimony of the extraordinary presence of the Divine Spirit with her in her. For this sacred Hymn breaths forth such lo mixtures of Faith and Fear, Humility and Love, (rity and Devotion, that it appears she was *full of g* as well as *highly favoured*. And it should be our v and Endeavour to repeat it with the same Affect and holy Fervors, with which she indited it : haps we think we have not the same occasion ; true, God the Word took Flesh in her womb, that is her peculiar Privilege : But if we receive Word of God and the motions of the Holy Sp

^a *Verbum carnem facere, est verbum in opus, scripturas in operas convertere.* Bish. Andr. Ser. 6.

^b *Sit in singulis Mariæ anima — Nam etsi secundum carnem una mater est Christi, secundum fidem tamen omnium fructus est.* Ambr. in Luc.

^c *Omnis enim anima concipit Dei verbum, si tamen immaculata & immunis à vitis intemperato castimoniam pudore custodiat.* Idem.

that attend it, we may turn Word into Flesh * by Faith Obedience; if we so hear as to *rise*^b, we do conceive Christ Faith; he is formed in us ^c by overshadowing power of the I Ghost in a pure heart, and he Holiness brought forth; for C himself calls such, *Matth. xi* by the name of his Mother. W to rejoice with all that do rej But especially when we are sh in the mercy and advantage w occasions that Joy; wherefor are most of all obliged to rejoice with the Blessed Vi

both as she was the Mother of our Redeemer according to the Flesh, and because we may be so according to the Spirit. The Lesson we now heard is out of the Old Testament, and as there we find the Records and Examples of the Divine Mercy to the pious and humble, and of his Vengeance upon the proud and arrogant, so here we find a Form of Praise for those Dispensations of Gods Providence; and since all the deliverances of Gods People there related, are either founded on this mercy of our Redemption, or flow from it, or are directed to it, this Hymn will teach us to turn the Old Testament into Gospel, and with the holy

Patriarchs ever to apply^d all to this great Salvation, of which all other Mercies were but Types: Behold then the Mother of Jesus, saying to you, *O praise the Lord with me*, Psal. xxxiv. 4. *and let us magnifie his Name together*: Let

^d Gen. xlix. 18.

Non expecto redemptionem Sampsonis que est salus transitoria, sed expecto redemptionem Messie filii David. Targ. in locum.

us shew forth the greatness of his Power and Goodness, for we cannot set out his Perfections with any advantage, nor represent him greater than really he is (as we often magnifie one another;) but then we

magnifie the Lord*, when we declare how great he really is; and let us advance his glory as high as is possible, for there is no danger of exceeding; our Praises will be short, but they must be real;

^e *Non ipse faciendo ut magnus sit, qui per se ipsum magnus est, sed laudando & magnum faciendo. August. enar. in Psal.*

wherefore before we can bear a part in this Anthem, we must get our Souls affected with a sense of his infinite Power, and our minds exalted with the belief of his excellent Mercy; so our Praise shall be no Complement, but our Soul and Spirit shall bear their part, and our Thanksgiving shall be real as his Favours are:

Let his admirable Love present itself to our Affections until it excite our Wonder and Joy, our Hopes and Desires. And then let us still behold it, till these Passions begin to delight in the Divine Love, and to be moved by it, and then they will carry a lovely Notion and fair Idea of it to the mind, and so effectually recommend it, that the whole inward man shall be ravished with the beautiful Prospect, and every Faculty of the Soul and part of the Affections shall unite into a devout Celebration of the Diving Mercy. Behold the holiest of Women; observe where she fixes her Eye, and whither she directs her Praises: She rejoiceth not in her own Excellencies, nor doth she magnifie herself, but God her Saviour; which may check our Vanity, who are so apt in a prosperous Success and unexpected Exaltation, to sacrifice to our own

† Hoc ego feci, non fortuna. Dictum Timoth. Ducis.

‡ Tuum, Domine, est bonum, tua itaque est gloria: Qui enim de bono tuo gloriam sibi querit & non tibi, fur est & latro, similisq; diabolo, qui voluit furari gloriam tuam. Aug. Soliloq. c. 15.

deserts[†], to crown our selves, though we snatch it from the head of Heavens King; but sure since he gives the Blessing, he deserves the Honour[‡], and he that pays it not is a double Thief, and steals the Gift and the Glory also; for both are his. She that was the Mother of Jesus after the Flesh, thinks it no disparagement to confess her Son to be her Saviour, but rejoices that he was so. Let

not us then think we are saved from temporal evils, or can be from eternal Death without him, and let us esteem it a greater honour to us, and a surer ground of our rejoicing, that the most high God is become our Salvation, than if we had our Strength in our own hands.

§. IV. V. 47, 48, 49. For he hath regarded the low-
 liness of his hand-maiden, unto For he that is
 mighty hath magnified me, and holy is his name.]
 There is nothing gives the dimensions of Gods Love
 to us more truly, then the sight and sense of our own
 vileness, when we behold our selves so low and de-
 spicable as indeed we are; than the Glories of the
 Divine Majesty in stooping to us, and looking on us
 in our *low estate* will shine in their native Lustre; when
 we see how worthless we are, and what favour we
 have obtained beyond our expectations, as much as
 our deserts, then our Souls will *magnifie the Lord* in
 the apprehensions of his Greatness, and our *Spirits*
rejoice in the admirable Goodness of *God our Saviour*.
 Thus the Blessed Virgin was inspired with these Se-
 raphical Ecstasies of Joy by looking on the mean con-
 dition in which this infinite Mercy surprised her; she
 was not arrived to the Honour of Marriage; and in
 the opinion of the Daughters of *Jerusalem* (who e-
 steemed it a huge reproach^h and a
 great affliction to be without chil-
 dren) her estate was reputed dis-
 graceful; and her fortunes were
 really very mean, for though she
 sprung from the Blood-Royal of
Judah, yet she was then a poor obscure Maid, un-
 known to the world, but *regarded* by him that loves
 to lodge in the lowest hearts (*Isai. lvii. 15.*) of the poor
 and pious, as well as in the highest heavens; she was
 in her lowest estate the Lords Handmaid, and devout-
 ly served him day and night, and her Piety sanctified
 her Poverty, and drew the eye of God to *regard* her,
 as he will the meanest of us, if our Obedience equal
 hers, and especially if our minds be as low as our
 estate is; for so was this excellent Virgins, who by

^h 1 Sam. i. ii.

Τὴν ταπεινωσάμεν καὶ
 δούλῃς σου. LXX. pro
sterilitate, Gen. xxix.
 32.

Lowliness here, means not her Humility ; it had argued Pride to have so high a conceit of her *Lowliness* of mind, as to believe it merited Gods Favour ; therefore

¹ Τὴν ταπείνωσιν *ab-*
jectionem & humilem
conditionem ταπενω-
σσεως verò *humi-*
litate significare as-
serit Erasmus. it was her Meanness and Poverty ¹ which she means by her *lowliness*, and which she so freely confesseth and heartily praiseth God for regarding. No doubt her Humility was eminent in her afflicted con-

dition ; for when she was advanced to be the Mother of the Worlds Saviour, she seeks no greater honour than to be stiled, *the hand-maid of the Lord*, ver. 38.

O blessed Soul ! that was ever the same, neither dejected in her Affliction, nor puffed up with her Exaltation, but serves God chearfully in the one, and praises him heartily for the other : She beholds an infinite and lasting honour prepared for her, not alone

^k Gen. xxx. 13.

Syr. pro *Gloriâ meâ*.

among the daughters of one place or generation, as *Leah* ^k ; but she was to be the Mother of a universal and everlasting Blessing,

which all former ages had desired, and all future times should rejoice in, and both would proclame her *happy* above all Women, who should be the Instrument of this Mercy : And yet she resigns all this Glory to him

¹ Διὰ τὴν ἰσχυρίαν ;
ἀλλὰ διὰ τὴν ἐμὴν ἀρε-
τήν ; ὅχι, ἀλλ' ὅτι ἐ-
παύσατο μετ' ἐμοῦ μεγα-
λύνειν. Theophylact.
in locum.

^m *Aquale est enim in*
utrisque his seltis de-
trimentum ; quum illi

quidem vilipendant sanctam virginem, hi verò rursus ultra decorum glorificent. Epiph. Tom. 2. Hat. 79.

that gave it her, and declares whence she received it ¹ ; that not her name but his might have the Glory : And sure she deserves the more esteem, because she returned the honor to God. Wherefore they are most wretched, who ^m disre- spect her, whom God hath cho-

sen, and out of pretended hatred to Superstition, will scarce allow her the Reverence of an excellent Person; and yet no doubt she would detest those *Ave's* and Gratulations which some superstitious Votaries (to the dishonour of God whom she praised) do bestow upon her, because she calls her Son *her Saviour*, and herself *the handmaid of the Lord*, so that it is our Duty to reverence, but not adore her; for she will assure you, it was Gods infinite Power (for which he is deservedly called the *most mighty* ⁿ) which wrought this Miracle ° of Jesus his Incarnation, and which was the cause of her Honour: He *magnified* her, and therefore she *magnifies* him, and teacheth us to *hallow his Name*, for it is holy and reverend, *Psal. cxi. 9.* in itself, and deserves to be so esteemed for ever and ever.

ⁿ Ὁ Σωτὴρ, Heb.
 יְיָ ; nomen Dei.
 Psal. xxiv. 8.

° Μεγαλεῖα, *res miras*
 & magnas. Deut. x. 21.
 Psal. xxvi. 2. Acts ii. 11.

§. V. Ver. 50,—54. And his mercy is on them that fear him, &c. unto the end.] Now that all may join with her in the Praises of the most holy, she passeth from the consideration of her personal Privileges to the universal Goodness of God in the constant dispensations of his Providence, that we may see his mercy was not confined to that time, nor limited to one person: for as she had now experienced the Bounty and Kindness of him that she had served, so all Gods faithful Servants that ever were, and all that ever shall be, are assured to find the like. Wherefore when our particular mercies occasion our joy, let us not confine our Gratitude to our private concerns, but delight to hear out of Gods Word those numerous instances of the rewards of Holiness, and the blessings of true Piety in all times, that so we may have nobler sentiments of the Divine Goodness, by viewing the

Extent and Duration of it : And that we may be the more encouraged to go on in that course which will so certainly be our advantage, let the Mother of Jesus and all holy men we read of in Sacred Writ, recommend the Fear of God to us, which they have found so beneficial ; for if we be truly religious, be our condition never so despicable or deplorable, we may be sure of help from heaven : Was not all Mankind become hopeless and helpless, when God made bare his holy Arm, and helped us by him that was the strength of his right hand, *Isai. lxiii. 5.* dispersing our lofty spiritual Enemies, who thought they had us sure their Slaves for ever ? And when these Enemies are thus scattered, shall we fear *Satan's* broken forces, those instruments of his that would discourage us in our Obedience, by slanders and contempt, wrongs and injuries, menaces and threatnings ? No surely, we have the *Strength* of God for us, his Finger could destroy

* *Psal. cxviii. 15.*

Magna Dei efficacia per digitum, major per manum, maxima per brachium indicatur. Psal. lxxvii. 16. Exod. xy. 6. Grot.

† *August. legit autē, in cogitatione cordis sui superbos dissipavit.*

them, his Hand crush them to nothing^p, but he will employ the *might* of his arm in it, although the very Breath of his displeasure, nay the Thought and Imagination of his heart^q be sufficient to consume them and dissipate all their counsels, be they never so *mighty* in the worlds eye, or high in their own *imagination*, they cannot harm us, nor shall not discourage us from serving God. How did the Princes of the world, the Jewish Pharisees and Gentile Philosophers, scorn the beginnings of the Gospel, designing to crush it by Power or disgrace it by pretended Holiness, or confute it by subtle Arguments ; but contrary to all their expectations *Jesus* prevailed over the Ostentation of the Pharisees, the

Learn-

Learning of the Philosophers, and the Legions of the Roman Emperors; so that by an omnipotent but invisible *Arm* in a few ages, his Enemies vanished, and Princes Crowns were laid at his feet. Read the Word of God, and observe the methods of his Providence, and you shall find he hath ever appeared an enemy to

those *proud* and lofty ones^r, who are enthroned in their own vain-glories; and suppose they have strength enough to secure their Grandeur, his irresistible *Arm* shall pull them down, and set up those whom they despise in their place: Whereby he gives not only an evidence of his Power, but

^r *Æsopus rogatus, quid Jupiter agit? Resp.*

Ἰ-μηλὰ παπεινοῖ, καὶ τὰ παπεινὰ ἀνυψοῖ.

Ῥεῖα μὲν γὰρ βεβαιοῖ, ῤεῖα δὲ βεβιδόντα χαλέπτει.

Ῥεῖα δὲ ἀεὶ ὀψιλον μινύθει, καὶ ὀψιλον ἀεὶ ὀψιλον.
Hesiod.

of his Wisdom and Justice, for Disappointment and Poverty is the most smarting punishment to Pride and Insolence; and Honour and Exaltation is so unexpected to the humble, that they will be most thankful for it, and most careful to use it to his Glory, who bestowed it on them. *Jacob* and *Joseph*, *Gideon* and *David* were the youngest and least considerable in their Fathers Houses. *Leah* was hated, and *Hannab* (whose Song of Praise, 1 Sam. ii. 1. *Mary* here imitates) she was despised, and so was this Blessed Virgin; who was so mean and obscure, that the honourable Ladies and stately Dames of *Israel*, being all ambitious to be the Mothers of the *Messiah*, would have scorned her a place among their handmaids; yet they are passed by, and she is designed to this Felicity, and she *magnifies the Lord* for it; but those that are great and full of earthly Honours, expect these Favours as their due, and cannot desire them with the Hunger and Thirst of the poor and lowly, nor return their thanks with the like Devotion; therefore these are disappointed of

their

† Ἀποστείλει σου πνεύ-
dicuntur, qui ad ali-
quem veniant, benefici-
um expectantes & non
inveniant. Luc. xx.
 10, 11. Job xxii. 9.

their hope, and *sent away empty* †, and the mercy is given to those that least expected it, and will be most thankful for it. Let us therefore be lowly in heart, when our condition is low ; and if we have

a sense of our wants, and a desire after Gods help, we shall be lovely in his eyes, though the world trample on us, he will exalt and fill us with all good things, even to our own Admiration, and the Envy of those who did despise us : The World is full of instances of these dispensations of Providence, but the most excellent and illustrious testimony that ever was, appeared in the spiritual advantages which the *Israel* of God received in the giving the *Messiah* : We were then just ready to sink into ruin, had he not laid hold of us, *Heb. ii. 16.* and by his mighty Arm rescued us from the Pit ; we were justly abdicated by God our Father, and disinherited, but Jesus comes to reconcile us, and

* *Filius abdicatus in*
gratiam rediens *Græcis*
dicitur ἀναλαμβάνειν
τὸ ἔθνος, & Pater ἀν-
τιλαμβάνειν. Scult. Exerc.

in him we are restored to favour † and received into grace again ; and thus the Promise made to *Abraham* is made good, and the Lord becomes the God of his seed

for ever. O my Soul, acknowledge the gracious dealings of thy most merciful Father, but above all, praise him for the mercies of the Gospel ; for what comfort were it to be raised by the fall of our temporal enemies to a fading Honour, if a miserable Eternity did succeed ? But now by Faith in Jesus thou art not only secured in thy low estate, but maist behold an immoveable Throne, an immortal Crown prepared for thee, high as Heaven, while all the proud workers of *Iniquity* shall fall low as Hell, never to rise again :
Glory be to the Father, &c.

The Paraphrase of the Magnificat.

1. O praise the Lord with me, all ye that behold his inexpressible Goodness, which hath exalted my Affections, and filled [my Soul] with such glorious apprehensions, that with all its powers it [doth magnifie] and set forth the admirable greatness of [the Lord,] my mind also [and my spirit] ravished with the contemplation of his infinite Goodness [doth rejoice] with joy unspeakable [in God,] who hath vouchsafed to become [my Saviour.]

2. I cannot sufficiently express his Mercy, nor my Gratitude, [for he] that is the Majesty of Heaven, by his marvellous condescension [hath regarded] and cast a gracious eye on the poverty and [the lowliness] of my condition, who am so inconsiderable, and never aimed higher than to be reputed amongst the meanest of his Servants, and called by the name [of his hand-maiden.]

3. I am most despicable in the worlds eyes and vile in my own, yet he hath conferred on me a high and lasting honour; [for behold] he hath passed by the more noble, and chosen me to be the Mother of the Worlds Saviour, so that [from henceforth] whenever this Mercy is mentioned to the honour of God, his Favour toward me will be remembered by the people of [all generations,] who shall bless God for it, and [shall call me blessed] and account me happy above all women.

4. But I will freely acknowledge it was not my own Merit nor Strength that advanced me, [for he that is mighty] in Power and infinite in Mercy, most freely hath exalted me, and [hath magnified me] his poor unworthy Handmaid; his therefore is the Glory,
his

his the Praise, [and holy] and reverend [is his Name,] which I and all his Servants will ever love and honour.

5. For I am not the only instance of his Goodness, nor do I confine my Praises to my particular occasion : All the world sees and knows that his Favour [and his Mercy is] ever shewed [on them that fear him,] so that holy and pious men are blessed by him, and shall be [throughout all generations] while the world endureth.

6. Ye Servants of the Lord, consider how in all the course of his Providence, especially in this great Redemption [he hath shewed strength] and a mighty power ; for [with his arm] he hath secured and lifted up his own, and by it [he hath scattered] the forces and baffled the designs of [the proud,] who thought they only deserved to be respected by God, and who were safe [in the imaginations of their hearts.]

7. At all times he disappoints such expectations, and now, as at other times [he hath put down] the wise, the honourable, and [the mighty from their seats] and thrones, on which their Pride had mounted them : [And hath exalted] to that honour [the humble and meek,] even those whom the arrogant most despised.

8. [He hath filled] most plentifully the souls of [the hungry] that earnestly desired the least favours, and satisfied their longings [with good things] beyond their expectations, [and the rich] whose pride made them think themselves fittest objects of his bounty, and yet their abundance abated their desires after it, those [he hath] disappointed and [sent empty away.]

THE JOURNAL OF THE ROYAL ANTHROPOLOGICAL INSTITUTE

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1. Sing unto the Lord
to song:

He hath done marvellous
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2. With his own right
and with his holy arm
he gotten himself the vi-

The Lord declared his
tion, his righteousness
he openly shewed in the
of the heathen.

He hath remembered his
and truth toward the
of Israel,

1. The ends of the world
seen the salvation of
of.

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9. And as in all other places, so now [he remem-
bering] the constant method of [his mercy,] and see-
ing his people's distress, [hath holpen] and again re-
deemed [his servant Israel] and all faithful people to
ourselves, and the hopes of glory [as he promised] to
the Saints of former ages, even to [our Forefathers]
particularly assuring [Abraham] that he would give a
sign to redeem, and bring deliverance to us [and
his seed for ever.] *Glory be to the Father, &c.*

SECTION XV.

*Of the XCVIII. Psalm or the Second Hymn
after the First Lesson.*

INstead of the former Hymn, made by the most
excellent of the Daughters of *David*, we have
a Psalm of *David's* own composing. out of

intituled a *new song*, is said by the Antients to the *novum seculum*, or the Gospel-times, Lesson doth every day present us with new of Gods Wisdom and Power, Justice and we should daily renew our Song of Praise, as we sing this Anthem frequently, yet a new and a fresh sense of the miraculous Works which hath wrought for his Church, will make it every day. Wherefore let us reflect upon what we lately read, and consider how certainly our enemies fall before him; he needs no assistance: *his own right hand* alone is able to get him the victory over all opposers; and though sometimes he uses Powers as Instruments to suppress the ungodly, yet all mortal Arms and Forces are so weak and feeble of themselves, that it is purely by his influence and aid they do prevail, so that his people freely acknowledge it is not their own Arm that saves them, but *his hand*, &c. *Psal. xliv. 3, 4.* and whereas we are so mighty, they are too often cruel and unjust

ved him to promise, and his Truth obligeth him to perform these things for the Church; the House of *Israel*, and all Nations

* *discrimina penite
promissionem, promissio
reddidit veritatem. Au-
gust. in loc.*

may discern it, but now that *Jesus* is come, we may well spiritualize this Verse, and sing a *new song* to God, who hath not only *remembered his mercy* and his Promise to the Jews, but manifested his Son for *Salvation* to all the World, even to the utmost parts of the Earth.

§.IV. Ver. 5, 6, &c. *Show your selves joyful unto the Lord, all ye Lands, sing, rejoice and give thanks, &c. to the end.*] Since the Glory of God is manifested to *all Lands*, they ought all to join in praising his holy Name, and that by all due means which may express an hearty Joy, particularly by all sorts of Musick, by stringed instruments and voices, and by wind-instruments also; for Musick is the gift of God, and tends not to express, but to beget the affection of Joy, it doth compose the thoughts, calm the mind, and put the soul into a posture of grateful seriousness, and therefore we shall find it of as early use in Divine Worship as any where else, and since all

liverances he doth at present judge the Earth, and when he punisheth evil doers and saveth those who do well, he declares himself to be even at the present a righteous and equal Judge among men; but besides the eminent overthrows of the wicked, and rescues of the pious are signs and evidences of the last dreadful but just Judgment, when God shall come to deliver all his Saints for ever and to execute eternal vengeance on their enemies, when we hear out of the Lesson instances of particular Deliverances and Judgments, we ought to rejoyce, not only in hopes that God will do the like here in this world, but by taking these as fore-runners and assurances of the great Day which is coming, when all our wrongs shall be righted, and all our losses repaired, and we shall begin an undisturbed Felicity. We are indeed apter to tremble than to rejoyce at this day, but as *S. Augustin* notes, "We must amend our lives, and then we may joyfully expect it.--- We pray (saith he) that Gods Kingdom may come, yet we fear it should come; let us amend our selves, lest we pray against our selves. (*Enar. in Psal. xcvi.*) We ought all to be holy, and if we were so, we might and ought to rejoyce even in Gods Judgments.

The Paraphrase of the XCVIII. Psalm.

1. [Θ] you who have heard these new instances of Gods Power and Mercy [sing unto the Lord] with a renewed Devotion [a new song] of Praise, [for he hath] in all ages [done marvellous things] for his Church.
2. When any enemies arose against it, [with his own right hand] and power alone, [and with] the only might of [his holy arm,] which is stretched out
against

against none but sinners [bath he gotten] unto his Church, and unto [himself the victoꝝ] over all those ungodly opposers.

3. Nor are these things done in a corner, for [the Lord] hath most illustriously [declared] these deliverances to be [his salbation,] and they are so just, that [his righteousness] by them [bath he openly shewed] by the destruction of the wicked [in the sight of the heathen,] so that his enemies give testimony to his equity.

4. And indeed he is good to all, for [he hath remembꝛed his mercie] in promising great favours, [and] his [truth] in performing them [toward the house of Israel,] namely his own Church and People, [and all the] furthest corners and utmost [ends of the] Hea-then [woꝝld have seen] or heard of [the salbation] both temporal and eternal, which is the proper work [of our God.]

5. Wherefore as all partake of his mercy, O [shew your selves joyfull] by your most publick gratulations and thanksgivings [unto the Lord] every where [all ye lands] and nations, [sing] with your voices, [re-joice] in your hearts, [and gibe thanks] with your lips.

6. Yea, call in all kinds of Musick to your assistance, [Praise the Lord] with stringed Instruments playing [upon the harp] and that Vocal Musick be not wanting [sing to the harp] and complete the Harmony [with a Psalm of thanksgiving] and Praise.

7. And that the Choir may be still fuller, bring in Wind-instruments praising the Lord [with trumpets also and shawms] the shrillest and rarest Musick : [shew your selves] before all the world to be [joyfull] and full of delight when you come [before the Lord] who is [the King] of Heaven and Earth.

8. There is no part of the world which is not partaker of his mercy, and therefore all, if they had tongues, should join in this Song; however [let the Sea] with its waves roar and [make a noise] to be the *Bassus*, [and] let [all] the Fish [that therein is] contained, [the round] compass of the habitable [world and they that dwell therein] all bear their several parts.

9. [Let the] rivers and [floods] keep time and [clap their hands] in applause of their Creator. [Let the hills] and mountains dance and [be joyful together] in this grand Triumph [before the Lord;] and there is reason for this universal Joy, not only for what is past, but because these Judgments are fore-runners of the great Day, [for] by these you may see [he cometh] shortly [to judge the earth] and to right all that are wronged.

10. And when he doth come, [with righteousness] shall he try and [judge] even [the] Heathen [world] who only had the light of Nature, [and the people] of his own pasture, even his Church, he shall judge [with equity] also, for there is no respect of persons with God.

Glory be to the Father, &c.

As it was in the beginning, &c.

SECT.

SECTION XVI.

Of the last Hymn but one or Nunc dimittis.

§. I. **T**His Canticle being also recorded in the Holy Gospel, indited by the Spirit, and occasioned by the manifestation of Jesus, is very properly adopted into the Offices of the Christian Church, and is used at this day by the *Greeks* as well as the *Latins*, and by the Reformed as well as the Romanists; so that its general Approbation might sufficiently vindicate our use of it; but a more particular Illustration will still more conduce to express the prudence of this choice.

The Analysis of the Nunc dimittis.

§. II. Herein old Simon shews	I. His Joy, by declaring	1. His desiring no greater happiness in this life:	{ Luke ii. 29. Lord, now lettest thou thy servant depart in peace according to thy word,
		2. His submission to Gods Will:	
	II. The Reason thereof	I. As to his own particular:	{ 30. For mine eyes have seen thy salvation:
		2. As to others, because the Messiah was	{ 31. Which thou hast prepared before the face of all people:
		1. Plainly manifested:	{ 32. To be a light to lighten the Gentiles, and to be the glory of thy people Israel.
		2. So greatly advantageous to	
		1. Gentiles:	
		2. Jews:	

*A Practical Discourse on' the Nunc dimittis,
the first Hymn after the second Lesson.*

§. III. **L**ORD, now lettest thou thy servant depart
in peace according to thy word : For
mine eyes, &c. to the end.] The Author of this short
and comprehensive Hymn was a man eminent for his
exact Justice, vigorous Devotion, lively Faith and ex-
traordinary Inspiration, as the holy Text assures us ;
and it is probable he was a person considerable ; very
likely it was he whom the Jews call *Simeon* the Just,
who lived at this time (and was the Son of the most

* Vid. Scultet. Exerc.
Evang. l. i. c. 61. and
Lightfoot's Harmony
on this place.

famous Rabbi *Hillel*) * who op-
posed the received opinion of the
temporal Kingdom of the *Messiah* ;
for it is certain our *Simeon* did so,
or he had never thus rejoiced over
a *Messiah* presented by so mean Parents in swadling-
cloths at the gates of the Temple. It was not the
object that appeared to his Eyes, but the illumina-
tion of the Spirit, and the prospect of his Faith, that
elevated his Affections. Wherefore we need not pre-
tend to *dismiss* this holy Song by alledging it was an
extraordinary occasion ; for the Writings of the Apo-
stles, which are daily read among us do as clearly re-
present the Saviour of the world to the eye of our
Faith, and set him before us as evidently in the House
of God, as any bodily sight could do to *Simeon* ; and
if our Minds be enlightned, and our Faith firm as
his, we have the same occasion, and ought to rehearse
it with the same devotion. The mercy is made suffi-
ciently plain to us, and if we were but as apprehensive
of the advantages it brings to us and all men, as he
was

was, I know not why we should wish to live any longer, than till we have obtained hopes of a share in it: We say, we have Houses to build, Families to propagate, and Designs to complete, and all before we are willing to die; that is, we desire something besides, nay (perhaps) more than an Interest in Jesus; and therefore we dare not join in this noble wish. But *Simeon* was dead to the world before, and had been impatient of a longer stay, but only for the Promise to have a sight of Jesus in the flesh. And when this long wish for Happiness was come to pass, his expectations are answered, and all his desires fulfilled. He values nothing here, but humbly craves his Dismission. His holy Soul that came from God, can find no rest on the waters of this World, and therefore desires to return with an Olive-branch of peace to its dear Lord^b, where it was sure of rest and joy among its best Friends. He now desires leave to depart from the Flesh, which he had long esteemed his Prison, wherein he was confined by his Infirmitie^c, and shut up from beholding the Glories of God, which he now longs to see more than ever, by this last experience of his Truth and Mercy; and, knowing that Death would set him free, his desires and joy begin to swell too big to be confined in the walls of Flesh, and now he is even streightned till he be let loose into the regions of Glory to praise him face to face. and yet his Ecstasies transport him not beyond the measures of Obedience and Humility; for he first asks his Masters leave, nor will he go till he have commission:

^b Τὴ γὰρ καὶ ἀδικήματα
ὡς πρὸς ἡμᾶς αὐτὸν
θανάτῳ ἀπολυόμενοι
πρὸς τὸ Κύριον. Clem.
Alex. Strom. 4.

Mors Stoicis appellare
solet Ἀπόλυσις πρὸς
τοῦ Κυρίου. Argian.
^c Ἀπολύεται τὸ ἀπο-
δησκοντα καὶ τὸ τελού-
μεν ἀπάλυσιν καλεῖται
τοῦτο γὰρ ἡμᾶς ὀνομά-
ζοιμεν. Themistius ap.
Stob.

only he intimates he had stript himself of all worldly desires, and had his inner Coat, his Flesh in his hands ready to lay it down and run,

Ἐάν τις σπύλον ἀνα-
κατήκεν πείθειδάμ δέ
τῷ σπυδαίνοντι ὡς τῷ
σεργαγῇ. Arrian.

whenever the Watch-word was given. His hopes and desires to see his Saviour had alone made his life acceptable, and the fulfil-

ling of them makes even Death most welcome to him, because he knew that Jesus came to disarm Death, and (by satisfying for Sin) to deprive it of that sting which made it terrible to all men. All the Sin-Offerings of the Law were but weak Armour to encounter Death, nor could they so fully purge or appease the Conscience, as that it should not accuse in the fatal hour : But the perfect Sacrifice of the Death of Jesus, doth so fully avert Gods wrath, that all that believe in him can triumph over Death, meet it with Courage, and embrace it with Peace, as the end of their Fears, and

the entrance into their Felicity.

1 Cor. xv. 55.

*Non est timendum quod
liberati sit ab omni ti-
mido.*

How can he fear Death that hath his Sins forgiven? Or how can he doubt Gods Mercy that be- holds his Son with Faith and

Love? Or how can he question the Truth of Gods Promises, that embraces Jesus the greatest of all in his arms? He that knows Gods Power is persuaded of his Love, and convinced of his Truth, can die in Peace, and lie down with Joy in the assurance of a blessed Resurrection. And this we may do also; it was only their Privilege who lived then, to see Jesus bodily; but whoever looked on him so as to dare to die then, must behold him by Faith: And thus we may see Christ, not only with *Simeon* presented in the Temple, but with *St. Stephen* standing at the right hand of God, not only in his Ruling, but his full
Glory.

Glory. Why then are we so fixed to this world? so desirous to stay? so loth to depart? so sad when God calls? O let us look on this our Redeemer so stedfastly, and embrace him so tenderly in our hearts, that it may appear he is dearer to us than our very lives; let us love him so entirely that nothing may satisfie us without him; and trust so fully in his Merits and Mercies, that we may live chearfully and die peaceably. Let us say with this devout old man; Lord, I do now so clearly perceive thy purposes of Mercy, so confidently believe thy promises of Forgiveness, and so firmly rely on the hopes of Glory, that I resolve to be ever thy Servant: I desire to stay no longer in this world than to get assurances for a better: Earths vanities do not make me wish to live, nor Deaths terrors afraid to die: If thou callest me this day, Lord, I come: I can live with Patience or die in Peace; for I see him that will preserve me in Life or Death, and gives me hopes that whether I live or die, I am the Lords. I was not with *Simeon* in the Temple to behold my Saviour with my bodily eyes; but I have had *thy Salvation* as clearly manifested in this thy Holy Word; as if I had seen him with my eyes. Lord, grant me thy Holy Spirit, that I may behold him with the same Faith, and embrace him with the same Affections that he did, and then I shall chearfully join in a *Nunc dimittis*, and being daily ready to die, shall ever be fit to live, and thy Will shall be done in my Life or Death. Blessed Lord! thou hast even to our days by these holy Writings sufficiently manifested thy Son before all our faces; and it is our Carelesness, Ingratitude and Unbelief, that hides him from our eyes, and makes us hug these Vanities, and fear to leave them: But thou hast done thy part, and I will praise thee for sending this bright and glorious Sun, which shined on so many millions

of wretched Heathens benighted in the darkness of Idolatry, and made them Christians. I will bless thee, for honouring thy antient but despised People, who were more ennobled by the Birth of Jesus than by all their former Royalties and victorious Trophies, and instead of the bright Cloud, the Glory of the Tabernacle, thou hast sent him to pitch his tent among them, who was the brightness of thy own Glory. I am ravished to behold so many joyful Souls blessing thee for this Light which shined on them in their sins, the confines of eternal Darkness, and converted and translated them into thy marvellous Light. And all thy holy Saints in all ages have given thee the Glory for all those illustrious beams of Love and Charity, Piety, Justice and Devotion, which shine from their Lives, and are but the Reflection of the rays of the Grace of Jesus. This excellent Person rejoiced not only in his own Felicity, but to behold by the Spirit of Prophesie, what Joy Jesus was like to bring to me and many thousands of Converts and holy men to the end of the world. Wherefore let us be glad and rejoice with him, for our selves and all people, for the *Light that shines* upon us, and the *Glory* that is round about us, and with all our souls sing, *Glory be to the Father, &c.*

The Paraphrase of the Nunc dimittis.

Ver. 29. I desire not to live in this world any longer than I have laid hold of thy Salvation; which since thy Word and Spirit hath now discovered to me, I have all I can wish for here; therefore, [Lord, now lettest thou] thy command go forth, that [thy Servant] who hath longed hitherto to enjoy thee, may [depart] quietly out of this miserable world, and be dismissed

dismissed from the prison of the flesh. I can now leave it [in peace] being assured thou wilt make good all other Promises, since in giving thy dear Son thou hast done so exactly [according to thy word.]

Ver. 30. My Desires are satisfied, and my Faith confirmed as much as is possible in this world; [for mine eyes] enlightened by thy Holy Spirit [have seen] by Faith in thy blessed Word, him that is my Redeemer and brings [thy salvation] to me, and all the world.

Ver. 31. I cannot contain nor yet express my Joy to behold this lovely Peace-maker [which thou hast] not only manifested in the flesh, but [prepared] by the discovery of thy Holy Gospel to appear most gloriously [before the face of all people] that ever shall be hereafter.

Ver. 32. This glorious Son of Righteousness hath shined on all the Earth, his Word is [a light to lighten] the dismal Regions of the unconverted Heathens, and [the Gentiles] that knew not God; his Doctrine instructed them, and hath converted many; and his Presence and his Grace is the honour [and the glory] of all true Believers, the joy and comfort [of thy people Israel,] so that we, and all the world are bound to praise thee for thy Gospel and thy Son here on earth; and to continue our Song to all Eternity, when thou lettest us depart from hence. *Amen.*

SECTION XVII.

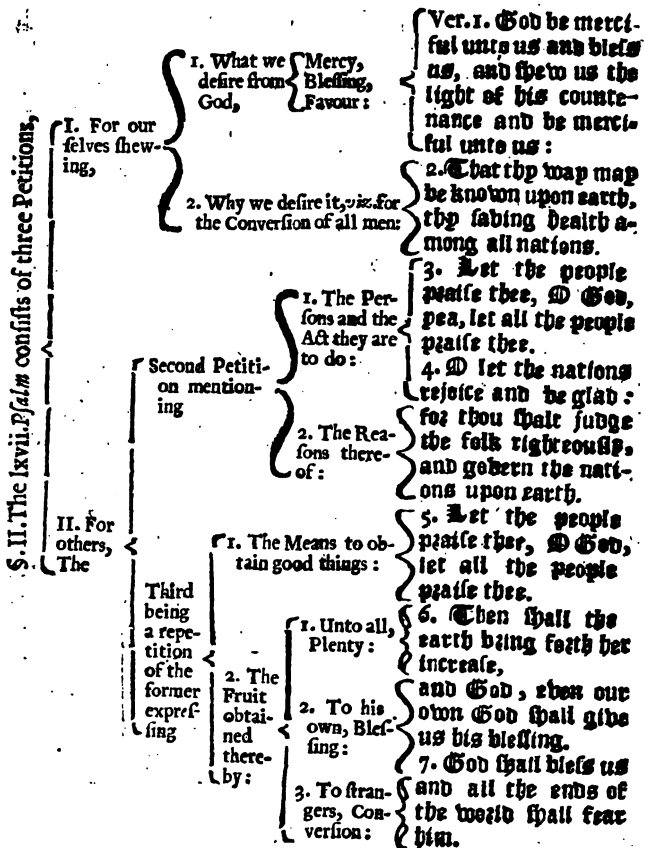
Of the last Hymn, or the LXVII. Psalm.

§ I. **T**HE Parallel to the former Euangelical Hymn, is this devout Psalm, where that *saving health* * which holy *Simeon* saw and predicted should be a

* Ver. 2. Vulg. *Salvatore tuum* : ut Luc. ii. 30.

Light to all Nations, is desired to be accomplished in the conversion of all men : And when we have been illuminated with the Doctrin of Christ out of the Apostolick Lessons, it is very seasonable to pray for the propagation of these Divine Truths throughout the world, that we may shew our high esteem of them, our hearty gratitude for them, and our sincere desire that God may have Glory, and all men Benefit by them ; and it is the more suitable, because these Petitions are mixed with Acknowledgments and Praises also, as we shall more particularly now declare.

The Analysis of the LXVII. Psalm.



A brief Discourse upon the LXVII. Psalm.

§.III. V. 1, 2. **G**OD be merciful unto us, and bless us, &c. unto --among all nations.] When we consider our selves as Members of that Holy Church which the Lord did first plant by the Preaching, and hath ever since watered by the Writings of his holy Apostles, and observe how by the daily Lessons he continues still to instruct and comfort us, to exhort and reprove us; we are emboldened to beg his Grace and Favour to enable us to profit by them and live according to them; and we desire he will express the kindness of his heart by the smiles of his countenance; we wish not he should *bless us* so much in Riches, Honours or such like external things, but that which we count the greatest Blessing, even that we may enjoy his favour and the *light of his countenance*, Psal. iv. 6, 7. and lest our Sins should eclipse that lovely Splendor, and hide it from us again, we pray he will be *merciful unto us*: And when we thus pray that we and Gods Church may have publick testimony of his good-will, and be in a prosperous estate, we do not desire it so much for our own Benefit, as for the Glory of God and the Good of others: For when the Church and People of God are gracious in their lives, and successful in their affairs; it is a means to attract many to Righteousness, and to spread the fame of the Gospel among all nations: We may fitly therefore pray that by the aid of the Divine Mercy we may live agreeably to the Doctrin we have heard; for the holy Lives of Christians would win more Proselytes than the strongest Arguments or the most charming Eloquence, which alas are miserably weakened by *the evil Conversations* of those who bear the name of *this Religion*.

§.IV. Ver. 3,4. Let the people praise thee, O God, &c. unto --and govern the nations upon earth.] Our own Praises are too few to answer the Goodness of so great a Majesty; wherefore we summon all the world to assist us in this so necessary Duty: And because they cannot be expected to praise him who do not know him, we tacitely pray for the Conversion of all people, wishing all might hear the blessed sound of these holy Lessons, and thereby learn to know God, for if they know him they will love him, admire him, and celebrate his Praise as well as we. While we are taught the righteous Dispensations of God, we ought to pity the poor Nations that do not discern his holy Providence, and to pray that they with us may see how wisely the Almighty doth order, and how justly he doth judge in all places of the world; and this we may do more chearfully when we by Faith foresee that the time shall come when every knee shall bow to Jesus, and all the Nations upon earth shall be subject to this righteous Judge and glorious King: We hear his reasonable Commands, his righteous Laws, and his amiable Precepts, and thereby we discern that the Scepter of his Kingdom is a right Scepter; so that we wish all people did know and own him for their King and Governour, and then we are sure they would all praise him, and rejoice most heartily under so sweet a Government as his is.

§.V. Ver. 5,6,7. Let the people praise thee, O God, yea, let all the people praise thee, &c. to the end.] If we look into all the world, we shall find both Christians and others complaining of many wants, and craving continually to be supplied, but we are here taught a more excellent way, even that all men should praise God for his former Mercies, and that would be the best means to move God to bestow more; for

our Praises unite into a Cloud and fall down again in a Shower of Blessings both temporal and spiritual. If all did heartily (as we now) sing Anthems and Psalms of Eucharist to our God, he would see that his former favours had a good effect upon us, and thereby be moved to give many more. This would cause him to grant the world plentiful years and abundance of the *fruits of the Earth*; this would engage him to send infinite Blessings on his own People, and be a means to invite all Nations to fear and serve him, when they should see how good he is to those that be his Servants. Therefore let us praise him our selves, let us also pray and endeavour that all others may do so also, for we find what incomparable returns we shall have for it. It will engage the whole Trinity for us; which some gather from *v. 6, & 7.* where [*God*] is thrice named, and in the second place [*our own God*] that is, God the Son, who took our own Nature, and is most particularly our own God; and further these universal Praises will bring down all kinds of Blessings both for Body and Soul; finally, as we begun, *v. 2.* to pray that all the Earth might be brought to know and fear God, we conclude, *v. 7.* full of hope, that by our blessing God and his rewarding us, that Prayer shall prevail, *and all the ends of the world shall fear him*, wherefore we sing, *Glory be to the Father, &c.*

The Paraphrase of the LXVII. Psalm.

1. When we remember how oft we have offended against this word we have heard, we had need to say, O [*God be merciful unto us*] and forgive us; and since we are thy People, do thou also prosper [*and bless us.*] especially the Lord be pleased to give us *his favour*, [*and shew us*] evidently the same by the
smiles

smiles and [the light of his countenance,] of which though we be unworthy, yet again we say, Pity us [and be merciful unto us,] O our God.

2. [That] by our Obedience to thee, and thy Bounty to us [thy way] and the rules both of thy Word and thy Providence [may be known] by all men [upon earth] so that thy Gospel may be propagated [and] the good news of [thy saving health] and our Redemption, may be discovered [among all] even Heathen [nations.]

3. We are not sufficient alone to bless thee as thou deservest : Wherefore [let the people] of thy pasture [praise thee] every where [O God] for thy mercies, [yea, let all the people] of the whole world, be converted by these Apostolick Doctrins, that when they know thee, they may all [praise thee] with one heart.

4. [O let the] very Heathen [nations rejoice] in holy Anthems, [and be glad,] by making them to know thee, and bringing them to submit to thy happy Government ; [for thou] art the best of all Governors, thou [shalt judge the folk] most justly and [righteous-ly, and] with all sweetness and equity shalt thou [go-vern the nations] that dwell [upon] all the [earth,] when they once are subject to thy Laws.

5. Therefore we must say again with a fresh Devotion, [let the] Christian [people praise thee] for thy mercies, [O God] in every place, [yea, let all the people] of the whole world be converted, that they may all know and [praise thee] with united hearts and voices.

6. And when we make these just acknowledgments for former mercies, [then shall the earth] be comforted with seasonable showers, and [bring forth] abundance of [her increase] of all sorts of fruits, [and] as to spiritual Favours [God, even] he whom we call
[our]

[our own God,] and who is the Author of every good gift, he [shall give us his blessing] and his grace.

7. O let us but be truly thankful, and [God shall] so eminently [bless us] both in Soul and Body, that all People shall observe it and all that dwell, even to [the ends of the world] shall see it is good to serve so blessed a Master, and then they also [shall fear him] and become obedient to this his holy Word: *Glory be to the Father, &c.*

PARTITION II.

*Of the latter Part of Morning
and Evening Prayer.*

SECTION I.

Of the Apostles Creed.

§. I.



THE Holy Scriptures being a perfect Revelation of all Divine Truth, may in a larger sense be called our *Creed*; yet since the fundamental Doctrins contained therein are dispersed, and not easily distinguished from those of lesser moment by all such as ought to understand them; it was very fit, if not necessary, for the Blessed Apostles to leave us one brief *Compendium* of what was to be believed in order to our Salvation, which might be soon learned, easily understood, and unanimously retained by all True Christians; and accordingly they did compose this Venerable Form, which still bears their Name, and is called *The Apostles Creed*: Which universal Tradition was never questioned till this last unhappy Age, wherein some have been so bold as to dispute the Articles of this Apostolick Faith, and therefore no wonder if there be

Y

found

found others who deny the Apostles to have been the Authors thereof; for the Articles will more easily be rejected, when they are destitute of the illustrious Names of their sacred Authors; wherefore I shall endeavour to prove, that the Twelve Apostles were the Composers of this Creed (leaving the Defence of the several Articles to those learned Expolitors who purposely treat of them.) Now this being more suitable to my Method and Design, I shall evince it, (1.) By Authority. (2.) By Reason. (3.) By Answering the contrary Arguments urged by some against this Antient Truth.

I. By *Authority*, that is, by the concurrent Testimony of the Catholick Church in all Ages, which is the most proper Witness in a matter of Fact as this is; nor have we any better *medium* to prove the Books of Scripture were written by those Authors whose names they bear, than the unanimous Testimony of Antiquity; and by that we can abundantly prove the Apostles were Authors of this Creed: For *Clement Romanus* in his Epistle to our Lords Brother (not to *James*, as some mistake, but to *Simon* his Successor Bishop of *Jerusalem*) saith, "That Epist. ad Fratr. Dom. apud Ruffin. "the Apostles having received the

"Gift of Tongues, while they
"were yet together, by joint consent composed that
"Creed which the Church of the Faithful now holds.
Which very thing is largely set down by *Ruffinus* in his Preface to the Exposition of the Creed, and affirmed not only by him, but by a Cloud of other un-exceptionable Witnesses, whose

words are too long to insert, and their names almost too many

a Origen. *vel apud*. Procem. Ambrosi. Ser. 23. August. de Temp. Ser. 181. Maximus Turinens. Homil. Leo M. Ep. ad Pulch. Aug. Cassian. de Incarnat. Dom. l. 6. Isidor. Hispal. de Off. Eccl. c. 22.

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to mention. *Irenæus* also expressly saith, "The Church received from the Apostles and their Disciples this Faith in one God the Father Almighty, &c." *Tertulian* calls it "The Rule of Faith", affirming that "It descended to us from the beginning of the Gospel, before any Heretick had risen up". *S. Ambrose* positively avoucheth, "It was made by the Twelve Apostles". *S. Hierôme* styles it "The Symbol of our Faith" and Hope delivered from the Apostles. *S. Augustin* expounds it in several places, especially in that Tract (*de Fide & Symbolo*) mentioned in his Retractions. *Leo Magnus* saith plainly, "This Rule of Faith we have received from the Authority of Apostolical Institution", and for the rest they do all agree in this point, as a great Author assures us; so that to dissent from this Creed was the mark of an Heretick in the Imperial Constitutions. All which hath prevailed with the sober and learned men of these Ages, whether Roman or Reformed, *Lutheran* or *Calvinistical*, to assent to this Truth, as may be seen in the Writings of many Roman Doctors, and in the Works of *M. Luther*¹, of *Calvin*², *Beza*³,

^b *Iren. advers. Hæret.*

l. 1. c. 2.

^c *Tertul. de Præscrip. advers. Hæret. lib. 1. c. 13.*

^d *Advers. Prax. c. 2.*

^e *Ambros. Epist. 81. ad Syric.*

^f *Hier. Ep. ad Pamm.*

^g *Augustin. Retractat. l. 1. c. 17.*

^h *Leo M. Serm. 11. de Passione.*

ⁱ *Omnes Orthodoxi Patres affirmant Symbolum ab ipsis Apostolis conditum. Sixtus Senens. Bibliothec. l. 2. Verbo, Apostolus.*

^k *Hanc legem sequentes Christianorum Catholicorum nomen jubemus amplecti, reliquos vero dementes heretici dogmatis infamiam sustinent. Theodos. Grat. Augusti.*

¹ *Luther. de tribus Symbol. T. 7. Colloqu. Mensal. T. 2. p. 106.*

² *Calvin. Inst. l. 2. c. 16. §. 18.* ³ *Beza Annot. in Rom. xii. 6.*

° P. Mart. Loc. Com.

Mill. c. 12.

° Bullinger. Decad.

° Eocl. Angl. Artic. 8.

° Saxon. Confess. 1.

° Gallic. Confess. Ar. 5.

° Confessio Bohem.

P. Martyr ° and Bullinger °: As also in the Publick Confessions and Articles of the Churches of England °, Saxony °, France ° and Bohemia °, &c. this Creed is asserted to be the Apostles own Composition; and who can or dare deny

or question that which so many and great Names in all ages have declared for Truth? What shall we believe that History delivers to us, if we be not convinced with these universal and evident Proofs?

II. We will prove it by Reason, for (1.) It is evident by the Writings of the Apostles (most of them being indited after this composure) that there was some brief Form of words taught unto those who were baptized, and committed to their memories by Oral

Tradition, 2 Thess. ii. 15. called the

Form of Doctrin °, the Rule °, the

Depositum committed to their trust °,

the Form of sound words °, the

Faith once delivered to the Saints °,

which the best Expositors both

Antient and Modern do understand of the Creed. (2.) And

further, it is well known, that

from the times of the Apostles,

there was a Creed taught to all adult

Christians, a little before their

Baptism °, to which they were to

answer, Article by Article, when

they were baptised, as I have proved elsewhere °. Now that it was

this very Creed, which we call,

the Apostles, that they answered

to in their Baptism, is plain, from those very

Questions

° Τὸν διδασκ. Rom. vi. 17.

° Κατ' οὐ. Galat. vi. 16.

Phil. iii. 16. Καθ' οὐ

° πίστιν θησαν. Occ.

° Τὴν παραδοθεῖσαν.

1 Tim. vi. 20. Fidei

depositam custodi. Hier.

Παραδοθεῖσαν, ἡ πίστις.

S. Chrys. in loc.

° 2 Tim. i. 13. Ὅτι πᾶσι

πᾶσι ὑμῶν ὁ λόγος

ἦν.

* Παραδοθεῖσαν πίστις.

Jude iii.

° Conc. Agathens. c. 13.

Aug. de Tem. Ser. 115.

Hier. Ep. 61. ad Pamm.

° Discourse of Baptism,

Sect. I. §. viii.

to in their Baptism, is plain, from those very Questions

sions yet upon record in the Fathers, and they are the very words of this Creed^c, which therefore we may reasonably believe was taught young Christians from the very beginning of Christianity. (3.) We can assign the Authors of all other Creeds, and can shew what Father or what Council made them, but no other Author of this Creed (besides the Apostles) can be produced, no Council composed this: Wherefore as S. *Augustin*^d well observes, "That which the whole Church holds, and was not instituted by Councils, but always retained, that is justly believed to have been delivered from Apostolical Authority. (4.) It is certain there was a Creed in the Church before any Heretick arose^e, and long before the meeting of the ^f *Nicene Council*: And if we would know what Creed that was, doubtless it must be the Apostles, for that, S. *Ambrose* saith, the Roman Church had kept unaltered^g. And that is still the most perfect of all Creeds, having all the Articles of the longest, and nothing put into it, with respect to any Heresie, but all the Articles are short, plain and suitable to one another; whereas most other Creeds are large in some Articles, and deficient in others not then questioned. So this Creed is certainly the Original and Foundation of all the rest; and therefore of Apostolical Composure.

^c *Credis in Deum Patrem omnipotentem? & dixisti Credo.* Ambr. de Sacram. l. 2. c. 7. Plura vide, *Discourse of Baptism*, Sect. I. §. viii.

^d *August. de Bapt. in Donat. l. 4. c. 24.*

^e *Tertul. ut supra.*

^f — *Roma & antequam Nicæna Synodus conveniret à temporibus Apostolorum usq; ad nunc--- ita fidelibus Symbolum tradidit.* Vigilius in Eutyech. l. 4.

^g *Credatur Symbolo Apostolorum quod Ecclesia Romana intemeratum semper custodit & servat.* Ambros. Epist. ad Syric. 81.

III. That all but the contentious may receive satisfaction, we will answer the principal Objections against this Truth.

Obj. I. *It is wonder the Apostles did not leave it upon Record in the Canon of Scripture in express terms ; and strange that no Father in the first two Centuries hath set down the words thereof entirely.*

Ans^r. There are many weighty things trusted to the Churches Tradition, and only hinted in Scripture (as we have proved this to be,) viz. the Sunday-Sabbath, Baptism of Infants, &c. And of all others there is most reason why this should not be committed to Writing, because it was the Christians Watch word, and so not to be divulged to any Stranger or Enemy, but (as all Mysteries) was to be kept secret ^b.

^a *Ex forma omnibus mysteriis silentiū fides debeat. Tertull. Apol. c. 7. Vid. Lactant. Instit. l. 2. c. 26.*

^b *Μυστήριον λέγει τὸ τοῦ ἔξω. Cyr. Praef. ad Catech.*

Hence St. Cyril lays so strict a charge upon the Catechumens to whom he had taught the Creed, by no means to tell it to any unbaptised Person ⁱ; nor could any Torments force the Primitive Martyrs to divulge this Creed, lest the Heathens should deride it and profane it; so that it ought not to have been written: And therefore though there be some Forms which come very near it, in the first ages; as that of S. *Isidore* found by *Eusebius* in the Archives at *Edessa* ^k, and that of S. *Ignatius* in two of his Epistles ^l; and of the famous *Origen* ^m; yet they chose rather to give us the Sense than the Words of the Apostles Creed, which were sufficiently preserved by the Memories of those who were baptized; so that they were not divulged in Writing till the World was Christian.

^k *Euseb. Eccles. Hist. l. 1. c. 13.*

^l *S. Ignat. Ep. ad Magnesi. & Ep. ad Trall.*
^m *Procem. ad lib. 1. c. 2.*

Obj. II. *If the Fathers of the Primitive Councils had known of any such Creed, they would not have made new ones, nor presumed to add to it, or take from it.*

Ans. The Fathers of those Councils did profess they made no new Creed, nor did they compose their Confessions, as if any defect were in the Antient Creed^a, only they explained some Articles more fully, which some Hereticks then questioned; and because their Creeds were grounded on and agreeing with the Apostles; hence they accounted them the same, and *Epiphanius* calls the *Nicene*, the Creed delivered by the Holy Apostles^o; and so it is called in some old Roman Offices, as B^p *Usher*^p hath observed. In some of these Creeds the difference is very little, and only in Phrases not Sense, as in that of *Jerusalem*, *Alexandria*, of *Marcellus* of *Ancyra*, &c. and if others be larger, yet we learn from *Vincentius Lyrinensis*^q; "That a man
" is not another, though bigger
" than when he was a Child; his
" Limbs grow in largeness not in number; if he had
" more or fewer Limbs, he would be monstrous or
" defective, but the regular increase doth not hinder
" him from being the same: So in the Articles of
" the Faith, if they were more or fewer, it were an-
" other Faith, but not if some particulars be more
" largely explained.

^a Οὐχ ὡς ἡ λείπων
ταῖς ἀρχαῖς ἐπέ-
αροντες. Euagr. l. 2
c. 4.

^o Ἡ αὐτὴ μὲν ἡ πίστις πα-
ρεδόθη ἀπὸ τῶν ἀγίων
ἀποστόλων. Epiph.
Anchor.
^p Tract. de Symb.

^q Common. adv. Hær.
c. 28, 29.

The Apostles Creed. PART. II.

Q. III. If the Apostles (who were inspired by the Spirit of God,) were the Composers of it, then it should be of equal Authority with the Canon of Scripture, whereas we are wont to prove the Articles thereof by Scripture.

Ans. So we prove one place of Scripture by another, which are all of equal Authority, and our Lord Jesus and his Apostles did prove their Doctrine from the Old Testament, to shew the Harmony between them, rather than to derive Authority from thence. We may say indeed that we believe the Creed more firmly, since the Articles are all found in Holy Scripture; yet in strict speaking, it is but the same Doctrine delivered in divers manners, by Writing in Scripture, by Tradition in the Creed; and we rejoice to find them so exactly agreeing to one another: and because the way of Tradition is more liable to Mistake and Alteration than that of Writing, therefore we confirm the Creed and shew it hath not been changed, by its consent with Scripture. Yet I do not see any inconvenience, if we shall believe the Creed divinely inspired; that as there are three Persons in the Trinity, and three principal Graces, Faith, Hope and Charity, so each Person may give us a proper Rule for each of these Graces; the Father hath given us the Commandments, to direct our Charity; the Son the Lords Prayer, to exercise our Hope; and it is probable, that the Holy Ghost indited this Creed, for the Entertainment of our Faith: Nor will this be derogatory to the Holy Scripture, since it is the same Doctrine which is in Scripture; we all grant that the Holy Ghost indited the parts, why then not

the whole? Sure I am, *Tertullian* calls this "The Rule of Faith (as well

De Præscr. l. 1. c. 13.

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well as Scripture) and saith "it was instituted by Christ. And the Antients quote the Creed as well as Scripture to confute Heresies, and seem to have given it the same Honour, because indeed it is the same thing, called therefore the *Compendium* of the Gospel, and the Epitome of Holy Scripture.

The other Objections are trifling and may be answered from hence; this therefore shall suffice to prove the Antiquity and Authority of this Creed; which we cannot particularly explain, but only we shall discourse these three things:

I. Why it stands in this place in our Liturgy.

II. Why it is daily repeated there.

III. How we may profit by the repetition thereof. And this we will subjoin to the following *Analysis*, which regularly comes in here.

A General Discourse on the Apostles Creed.

§. III. **T**HE place of this Creed in our Liturgy may be considered with respect to what goes before, and that which follows it. (1.) That which goes before it is *The Lessons* taken out of the Word of God, for *Faith comes by hearing*, *Rom. x. 17.* and therefore when we have heard, it is fit we should profess our Belief thereof, thereby setting (as it were) our Seals to the Truth of God[†], especially to such Articles as the Chapters now read unto us have confirmed; and whereas *S. Paul* telleth us, “That the Word did not profit the Jews for want of Faith in those that heard it, *Heb. iv. 2.* We hope it may profit us, who as soon as we have heard, do make Confession of our Faith. (2.) That which follows the Creed is *The Prayers*, which are grounded on it, “Faith is the Fountain of Prayers (saith *S. Augustin* *) whence the Apostle saith, *How shall they call on him on whom they have not believed*; therefore that we may pray, let us first believe. So that the reciting our Creed before we pray, is the laying a Foundation whereupon to build our Requests: We believe in One Almighty God, who is distinguished into Three Persons, the Father our Creator, the Son our Redeemer, the Holy Ghost our Sanctifier, by whom we and the whole Church may have Remission of Sins, and the hopes of a blessed Resurrection to Eternal Life; wherefore we may very reasonably pray to God the Father, in the Name of the Son, by the Assistance of the Spirit,

† John iii. 33. Ἐσφραγισεν ὁπ Θεὸς ἀληθείας ὁκτω.

* De Verb. Dom. Ser. 36.

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rit, in Fellowship with the Saints, for the Forgiveness of our Sins and a joyful Resurrection. Now for these reasons our Creed ought to be used as often as we do either solemnly read or pray, that is, in all Publick Assemblies; but how early it began to be used in the daily Offices is not certain. *Jo.*

Boemus saith, "That in the beginning the Priests did only re-

^a De morib. gentium. l.2. c.12.

"cite the Lords Prayer and the Creed of the Apostles for their daily Office. But I am apt to believe that this Creed was not used in the Publick Service till Persecution ceased, and therefore the first Author of its use in the Canonical Hours is said to be *Damasus*, about the year 370. and to this day when it is used in the Roman Offices, it is spoken with a low voice, to remember the times of its first use, when there was danger the Heathens should overhear it". But we know that the Christians used it before in their

^x Rubeo Nov. Ration. l.2. c.42.

Private Devotions, in the morning, by the counsel of *S. Ambrose*¹, and both morning and night, as *S. Augustin* adviseth his *Catechumens*², and so it continued in all succeeding ages; for we find in the Ecclesiastical Laws of King *Canutus* a special Command for every Christian to learn and daily to use the Lords Prayer and the Creed^{*}, and so our pious Ancestors taught us to use our Creed with our daily Devotions, not as a Prayer (as some ignorantly or maliciously object) but as a Foundation for our Petitions, a *Memento* to whom they

¹ Symbolum quoque specialiter debemus, tanquam nostri cordis signaculum, antelucanis horis quotidie recensere.

Ambr. ad Virg. l.3.

² Accipite, filii, regulam fidei quod Symbolum dicitur, — & quotidie dicite apud vos, antequam dormiatis, antequam procedatis Symbolo vestro vos munite. De Symb. ad Catech. l.1.

^{*} Spelman. Conc. Britan. Vol.2. p.549.

are made, and a ground of our hope that they be accepted.

§.IV. (2.) To convince us more fully of the and usefulness of the daily Repetition hercot, we shew for what reasons, and to what end we c
1. To fix it in our Memories and record it t that it may never go out of our minds being dail vived by a fresh recital. And this being the su those Principles, by which we are to make our i ers, and to square our lives, the Test by which w

to discover the false Doctri
Hereticks^a and the Tempta
ot Satan; we can no mo
without it, than the Arch
without his Rule, and the C
smith without his Touch-s

So that lest the neglect of private Persons shoul
literate the memory of it in any, the Church
presents us with this Heavenly Touch-stone to e
us to discover all that is contrary to the truth o
Principles and the holiness of our Profession. :
expresls our constant Fidelity to Almighty God.

is our Military Symbol, which we learned at our
ptism, when we were listd under Christs Bar
so that whilst we are in this spiritual warfare we

frequently repeat our ^b W
word; and especially when
are to approach to our Ger
to pray for his Aid and to re
his Commands, then we mu
and shew our Badge, to de
we are still for the Lord of H
and do hold fast the Professio
our Faith without wavering:
when we thus profess our A

new our Profession

^a *Dei igitur cultus quo-
niam celestis militia est
devotionem maximam fi-
demq; desiderat. Lact.*
l. 5. c. 20.

^b *Quando enim sine mi-
litiæ Sacramento, miles
in tentorio, bellator in
prælio. Ambr.*

ance and confess Jesus before men, it will assuredly move him to intercede for us before his Heavenly Father, *Matth. x. 32.* so that it will exceedingly recommend our Prayers, if we do every day reverently stand up and sincerely renew our Vows of Fidelity; he will hear us, and shew himself to be our God, when we protest our selves to be his Servants, *Psal. cxix. 125.* 3. To manifest our Unity amongst our selves, and our agreement with the whole Church; that as we have one Lord, so we may have one Faith, *Eph. iv. 5.* If there be not Unity in Faith among us, there will be Difference in our Affections, and our Prayers will be hindred thereby; for we must agree in heart as well as meet in the same place, if we expect God should hear us, *Matth. xviii. 19.* It were to be wisht there were no dissent in the smallest matters amongst the Servants of the same God; yet if any such be, let them not divide our Worship nor our Affections, but let us rejoice that we agree in the main, and repeat this Creed together with a hearty Charity, *Phil. iii. 15, 16.* so shall our Prayers by a united force become more prevalent. These are Common Prayers to be presented by and for the Members of the Catholick Church, and this Creed is the *Criterion* to distinguish who are so^d. If we therefore can heartily recite it, we do own the same Faith which the glorified Saints once did, and all true Christians throughout the world now do believe, so that we declare our selves real Members of Christs holy Church, and have a right to its Privileges and a share in its Devotions.

§.V. (3.) Now that what is done for so excellent reasons and to such noble purposes, may be done in such a manner as to make it effectual to the ends for which

*d Tessera & signaculum
quo inter fideles perfid-
dōsq; secernitur. Max.
Taurin.*

vived by a few
those Principles
ers, and to (qu

*Nulla enim
existit heresis quae
hoc Symbolo petu
mari. Coelestis
Nestor.*

So that left the
literate the more
presents us with
us to discover all
Principles and to
express our count
is our Military Hy
ptism, when we
so that whilst we

ITL ~~The~~ ~~Prophet~~ ~~Office~~

27

stand the Divine "Verbum" as all our studies
are, and if we would stand in the same way
as far as we can. Now I cannot say that we
that the Church hath some of these things
for truth, and that the Holy Scripture is the
in every article, and that we are to give
half an hour to each of them, and then to
the word of God, and to the word of man
ally, and we must stand in the same way
in every article, and then to stand in the
particulars, as we stand in the word of God
presence of God, and we must stand in the
to stand in our life, and we must stand in
some cases in the word of God, and we must
and the Church must stand in the same way
it with a heart of faith. The Church must stand
and dare not stand in the word of God, and
he justifies his own Faith only, and we must make

which it is intended; we shall next shew in what manner we must repeat it; in general, our thoughts must be fixed upon the Certainty and Usefulness of these Truths, the Happiness of those that know them, and the Misery of such as are ignorant of them: But more particularly, 1. We must be heartily thankful to our gracious God, for making these *Divine Truths* so manifest to us, which are so necessary, that we cannot be happy without them; so evident, that we are infinitely assured of them; and yet so mysterious, that all the Wisdom of the world (without the help of Revelation) could never have discovered them unto us. Shall *Plato* praise God that he was born in *Greece*, and educated at *Athens*? and the Jews daily give thanks that they are the Sons of *Abraham*? and shall not we much more bless our heavenly Father, who hath granted us the favour to suck in our Religion with our Mothers Milk, and given us such advantages of Birth and Education, that we know these Mysteries from our Youth, and are scarce ever tempted to doubt of them; which Kings and Princes, Philosophers and the Masters of all other Sciences have lived and died ignorant of, *Luke* x.24. For this cause the *Gloria Patri* is set at the end of *S. Athanasius* his Creed; and is to be supposed here also, and supplied by a devout act of Gratitude, by every Christian who doth repeat this Faith. 2. We must give our positive and particular Assent to the whole Creed and every Article thereof; we must receive it as an undoubted Oracle from his Mouth, who neither can nor will deceive us. If we should be tempted to doubt of any Articles, we need not seek any

other Demonstration^e, but only this, whether it be certain that God hath revealed them? If we
 * Τίς ἐστὶ ἐν αὐτῷ
 ἀπεῖν Θεῶ, καὶ τὰς
 ἀποδείξεις, ὡς αὐτῶ
 ἀνθρώπων, ἀπατῶν τῷ Θεῷ; Clem. Alexand. Strom. 5.
 under

understand the Divine Veracity, we shall not enquire further, and if we would believe firmly, we ought to enquire so far. Now I suppose, we are already satisfied, that the Church hath from age to age delivered this for truth, and that the holy Scripture bears witness to every Article, and then we may on good grounds annex our hearty *Credo*, to every Sentence hereof. The word [*I believe*] is but twice set down expressly, but we must suppose and supply it in the beginning of each Article; and when we repeat the several particulars, let our hearts say to every one, as in the presence of God, [*I believe this.*] It is not sufficient to huddle up our assent in one *Amen* at the end (yet some scarce do that) but we must all with one heart and one mouth aloud repeat every Article and seal it with a hearty Assent: The Ministers saying the Creed doth not excuse us, for if we join not with him, he professes his own Faith only, and we must make it ours by a publick and manifest Consent. A general Persuasion of some Truths may suffice, because they do not much concern us: But these Principles of our Faith are the ground of our Prayers and the Rule of our Lives, so that they must be received with the same evidence, that the Mathematicians *Postulata* are, without the admission of which he can do nothing, because all his following Demonstrations do depend upon them: By this Creed we must conduct the affairs of our lives; on these Principles we must venture our Souls at our death; and if need be, for these eternal Truths we must pour out our blood: Wherefore they are not to be barely heard from another, or slightly repeated; but we must exercise our own Faith in the repetition, that we may be so rooted in the belief of them, that no Pleasure may entice us to walk contrary to them, nor no Threatnings affright us into

a denial of them; and then we do truly believe
 3. We must make a particular application of every
 article, that it may produce those effects and serve
 ends for which it was revealed; so that we receive
 it with a strict attention, there being none
 employ all our Powers and Faculties, and no
 one wandering thought: And surely we may
 there is something extraordinary in these few
 ples so signally delivered by themselves, and selected
 from, as well as selected out of, the whole body
 Christian verity. Doubtless they are of more
 quence than any others, not because they are
 true, but more useful to assist our Devotions and
 rect our Lives, than any other Propositions which
 Word of God doth contain. So that we ought
 give special heed unto them, and as we repeat
 we must consider what kind of Prayers they
 to make, and what kind of Lives they ought to
 who believe such things; for therefore God sent
 these Principles, and delivered them so solemnly
 therefore the Church placed them here, and delivered
 them before us, that our Devotions may suit these
 ciples, and our Practices be the genuine products of
 Proposition. To which end I will enlarge a little on
 two points, viz. to shew, I. How to apply them
 so as to assist and direct our Prayers; and verily

*¶ Quæ tandem poterit
 ratione quisquam ex a-
 nimo Deum precari im-
 mortalem, nisi quidem
 illi sincere & candidè
 fidem habuerit. Leges
 Ecclesiæ Canuri, §.22.
 Spelm. Concil. Vol. 1.*

*¶ Veneramini Deos & colitis, non credentes illos esse? & propiti-
 res vestris supplicationibus accommodare? Arnob. adv. Gent. l.*

cometh to the true God must believe that he is, and that he is a rewarder of those that fear him, Heb. xi. 6. and therefore we are so often commanded to pray in Faith without any wavering^a or distrust, because we cannot pray with Prudence nor Courage, with Zeal nor Comfort, till our Souls be possessed with just Opinions and right

^a Jam. i. 6. *Καὶ ὁ κληθεὶς*
δαδδωνς. Fluctus mari-
nini agitantur non pro-
grediuntur. Vid. Jacob.
v. v. 15. & 1 Tim. xi. 8.

Notions of the God we call upon : Let us then while we repeat our Creed, contemplate the Power of an Almighty Father, the Love of his most merciful Son our Redeemer, and the Grace of the Holy Spirit our Sanctifier, and it will excellently dispose our Souls to Prayer. It will teach us Reverence and Fear, Sincerity and longing Desires, Hope and chearful Expectations, thus to set God before us in the Glory of his Attributes and the Greatness of his Works : When we have professed our belief in *the Father Almighty maker of Heaven and Earth*, how readily shall we run to him for the supply of our wants? When we have declared our assurance that *Jesus Christ the Son of God* was made Man, born among us, lived with us, died for us, rising again and returning to Heaven to plead our cause and prepare a place to receive us ; can we then forbear to cry unto God through him, for Pardon and Peace and all the benefits of his Passion. Again, when we have protested our Belief in *the Holy Ghost*, which in *the Catholick Church* gives Remission of Sins, and after this Life shall raise up our Bodies to *everlasting Life* ; then we shall feel our hearts strongly moved to petition for the aid of this Holy Spirit to work these Graces in us and prepare these Benefits for us : The premising of our Faith to our Prayers removes our Fears, and quickens our Desires, instructs us what to ask, who to ask of, and in what manner to make accept-

able addresses; so that the Creed is an excellent Preparatory to the following Collects, every Petition in them being grounded on, directed by or enforced from some of these Articles, as will hereafter appear.

II. We will shew how to apply the Creed, for the regulating of our lives; for God did not reveal these mysterious Truths to satisfy our Curiosity or to try our Credulity, nor are they taught us, to make us wi-

¹ Τὸ πλὴν βυπῶσαι,
² ὡς δὲ αὐτῶν. Clem. Alex.
Pædag.

ser, so much as to persuade us to become better¹, and if they have not this effect upon us, our Faith doth not excel the Confession of

Devils, who believed and confessed Jesus to be the Son of God, yet opposed the purposes of that Mystery and remained Devils still, *Matth. viii. 29. James ii. 19.* Let us not therefore repeat our Creed, as a form of airy Speculations, but as the Rule of our Practice; for indeed we do not enough believe any thing, until we act according to our belief. The things that worldly men

^{*} *Estne operis in vitâ
negotiosum aliquod quod
non fide præsumunt susci-
piunt actores.* Arnob.
adv. gent. l. 2.

*Nihil est quod in vitâ
geri possit, si non cre-
dulitas præcesserit.*
Ruffin. in Symb.

believe put them upon actions agreeable to their Persuasions²; the Merchant believes there are Jewels and rich Wares in other lands, and he puts to Sea, and attempts the Purchase; the Country-man believes he shall reap, and therefore he sows; the Soldier believes he shall have Victory and Spoil,

and therefore he fights: And doth the Christian alone believe and sit still? Are not the Principles of Religion surer, the Hopes greater, the Probabilities fairer, and the Gains infinitely more than those of worldly men; yet their Faith is active and busie, ours idle and of no effect. For shame then, let us not think we believe these Principles sufficiently, till we have turned them

into Syllogism, and made our Conversation, the natural Conclusion from those Premises. Every mans natural Logick will enable him to argue thus :

He that believes God to be Almighty, and that he did make and doth preserve him and all the world, must love and fear him :

But, I believe in God the Father Almighty, &c.

Therefore, I ought to love and fear him.

Or thus,

The poor Sinner who believes in Jesus Christ, and is persuaded he was made man, and was crucified, dead and buried, &c. to redeem all men that repent, cannot but apply himself to him with penitence and importunity for Salvation :

But, I believe all this :

Therefore, I am obliged to apply my self to him with penitence and importunity for my Salvation.

The most ignorant with a little consideration, and without any rules of Art, may easily find in this manner what will be the natural result of every Article, and what effect it would produce in all that heartily embrace it. Would God that all the world were willing to live by these Conclusions as strictly as they can easily deduce them; for if so, we should not see the Practices of Christians so frequently contradict and destroy their Principles. Who is so rude, but he can tell what manner of persons they ought to be, who believe in an all-seeing and most holy God, who confess a Resurrection of the Body, a universal and dreadful day of Doom and an eternal state of Joy and Misery to follow after it? And yet who is so prudent (among Millions that pretend to believe all these things) to be such as *they* should be who make such a Profession? In other cases we should think that man did not believe any danger to be in such a place, if he would

go into it blindfold and unarmed, nor should we give credit to one who protested he believed there was a great Treasure hard by him, if he never stirred on foot to seek it: And I fear, God will account those Christians amongst unbelievers who say their Creed daily, yet live as if they did not believe one Syllable thereof; which that it may not be your lot, and that your Lives may not give your Lips the lie, when you say, *I believe*, &c. we will teach you to pursue your Creed a little further than most men do, and shew you more particularly in the following Paraphrase, how these Articles are to be applied for the assistance of your Prayers, and the amendment of your Lives: And whosoever useth the Creed thus will quickly find what admirable advantage it is, in our daily Devotions.

The Paraphrase and Application of the Creed.

Art. I. [*I believe*] most firmly [*in*] one infinite and eternal [*God,*] a most wise and powerful, holy and pure Spirit; distinguished into three Persons, the first being [*the Father Almighty,*] who is the [*maker of* me and all Creatures in [*heaven and earth,*] and the Preserver and Governour of all the world.

APPLICATION

To Practice.

Wherefore I am oblig'd and resolved to own him as my God and Almighty Father, by loving, fearing and serving him; and to acknowledge him the Creator of all, by admiring his works, right-

To Prayer.

And I am encouraged to call upon this mighty God my merciful Father, as the maker and disposer of all things; I will petition him for my self and all mankind for food and raiment, health

ly using his creatures, relying on his providence for whatsoever I want in this world, and flying to him in all danger. *and wealth, protection and peace; not doubting but he will take care of the works of his own hands.*

Art. II. [And] I do most firmly believe [in] the second Person of the glorious Trinity [Jesus Christ,] our anointed Saviour, who is very God, equal to the Father, being [his only Son] by eternal Generation, and [our Lord] by the merciful Redemption of our Souls.

APPLICATION

To Practice.

Wherefore I am obliged and resolved to commit my salvation to the management of my Redeemer, and since he is anointed by God to be a Prophet, Priest and King, I will observe his teaching, rely on his atonement, and submit to his Authority, rejoicing that I have so Divine a Saviour.

To Prayer.

And I am encouraged to pray in his name with faith, who is so dear to God, and hath such a right in me, I will call upon him for deliverance from my spiritual enemies, and the salvation of my Soul, hoping I shall obtain a safe Passport to the Kingdom of Heaven, since Gods only Son is my Redeemer.

Art. III. I do also firmly believe it was this very Son of God [who] being to be made Man, [was conceived] free from Sin [by the] over-shadowing power of the [Holy Ghost,] and uniting our Nature to his Divine Nature, in due time was [born of the] blessed [Virgin Mary,] being both God and Man in one Person.

APPLICATION

To Practice.

Wherefore I am obliged and resolv'd to be most thank-

To Prayer.

And I am encouraged to pray, that I may be sustained

ful for that miraculous con-
 descension of his Incarnation,
 learning from thence to sub-
 mit to the meanest condition
 in order to doing good, and
 to keep my nature from pol-
 lution, since Jesus hath san-
 ctified it, and united it to
 the Divinity.

under the necessities of this
 frail estate which Jesus was
 acquainted with; that I may
 be purged from the corrupti-
 ons of my nature, which he
 was freed from, and that be-
 ing regenerate by the Holy
 Ghost, I may be partaker of
 his nature, as he was of mine.

Art.IV. I do also most firmly believe, that this most
 Holy Jesus hath [suffered] the wrath which we had
 deserved; for that he might redeem us, he was un-
 justly condemned [under Pontius Pilate] the Roman
 Governour, and [was crucified] on a Cross, till by
 the cruel torments sustained in his Body and Soul, he
 was really [dead,] so that as to his Body, he was laid
 in the grave [and buried] as to his Soul, [he descen-
 ded into hell,] to set us free from Death and Hell, and
 to conquer Satan in his own quarters.

APPLICATION

To Practice.

Wherefore I am obliged
 and resolved to lament my
 sins and crucifie my lusts, the
 causes of his bitter Passion,
 and also to forsake them all,
 lest I lose the benefit of this
 all-saving Death, and bring
 myself under the same curse;
 finally, I will learn from
 him to suffer patiently, and
 to die chearfully whenever
 God pleaseth.

To Prayer.

And I am encouraged to
 pray, that I may not suffer
 the wrath of God which Je-
 sus hath endured; that this
 sacrifice may avail to the for-
 giveness of all my offences;
 that I may be supported in
 the hour of death, and delive-
 red from hell since Jesus hath
 conquered both, and that the
 remembrance of his agonies
 and his love, may engage me
 to his service for ever.

Art.V.

Art. V. I do also most firmly believe, that when he had suffered all that Gods Justice required, and paid the full price for the sins of the world, [the third day] after his Passion, Death could no longer hold him, for [he arose again] by his Divine Power unto life, shewing us that God was satisfied and Satan subdued, since he was delivered [from the dead] among whom our iniquities and Gods anger had laid him.

APPLICATION

To Practice.

To Prayer.

Wherefore I am obliged and resolved not to distrust his power and mercy in my lowest estate; 2^o to rely upon his full and complete satisfaction for the pardon of what is past, 3^o and to rise from the death of sin, that I may walk in newness of life hereafter, so shall I escape the second Death, 1^o joy & 6^o Refuse:

And I am encouraged to pray to my victorious and living Redeemer, to rescue me from the power of Satan, whom he hath conquered; and to quicken me by his Grace, that I may live unto his Glory, and pay him such a living and reasonable service, as he deserves who hath freed us from Death and Hell.

Art. VI. I do also most firmly believe, that when the work of our Redemption was finished on earth, [he ascended] as a glorious Conqueror triumphantly [into heaven] from whence he came, [and sitteth] now in great glory [on the right hand of God] pleading his Merits on our behalf, and interceding for us before [the Father Almighty,] to reconcile us to him.

APPLICATION

To Practice.

To Prayer.

Wherefore I am obliged and resolved to lift up my heart to him and put my trust in him

And I am encouraged to pray to my glorified Mediator, to keep me in peace on

In all my troubles, to hope for the acceptance of my services by his intercession, to ascend thither now in my desires and affections, that I may ascend hereafter in person, and have the full fruition of his glory.

earth, fill me with longings after heaven, and intercede for my acceptance there; and that he will employ his interest in heaven, and his power over all the world to bring me safe to the enjoyment of himself.

Art. VII. I do also most firmly believe, that though Jesus be now so glorious in heaven, yet at the end of the world [from thence he shall come] again, most gloriously attended with millions of Angels to try, and [to judge] all men according to their deeds, both [the quick] which shall then be found alive [and the dead] though departed never so long before.

APPLICATION

To Practice.

Wherefore I am obliged and resolved to judge no man before the time, except myself, leaving other mens actions to receive their sentence at his Tribunal, but preparing my own account, by examining and trying my own ways, repenting of my sins; and avoiding that here, which would condemn me there.

To Prayer.

And I am encouraged to make my supplication to my Judge, who is also my Saviour, that I may ever have this terrible day in remembrance; that he will prepare me for it by making my peace with God before, so that I may be acquitted in it by a merciful sentence, and have my portion among the Saints.

Art. VIII. Furthermore [I believe] most firmly [in] the third Person of the glorious Trinity [the Holy Ghost] our Sanctifier, who is very God proceeding from

from the Father and the Son, who hath written the Scriptures, and doth bless all the means of Grace, for our Instruction, Conversion, Comfort and Edification.

APPLICATION

To Practice.

Wherefore I am obliged and resolved to worship this Holy Spirit with the Father and the Son, to follow the good motions thereof, to honour the Word of God, and attend on his Ordinances; to take care I do not grieve the Holy Spirit, by delighting in impurity, and in hopes of the assistance thereof, to resist all evil, and set about every thing that is good.

To Prayer.

And I am encouraged to pray by the help of this good Spirit for the cleansing of my heart, enlightning my mind, and the subduing of my lusts; as also for a blessing on Gods Word and Ordinances, that by the use of them, I may grow in grace, till I be sanctified throughout in Spirit, Soul and Body, and thoroughly furnished unto every good work.

Art. IX. I do also firmly believe, that Christ hath purchased and the Spirit sanctified [the holy] Society of Christians throughout the world, called the [Catholic] and Universal Church, which Company of Believers *Satan* never could, nor never shall be able to destroy; since they are united to Christ their head by Faith, and to each other by Love, which causeth [the Communion of Saints] to manifest itself in all offices of mutual Charity.

APPLICATION

To Practice.

Wherefore I am obliged and resolved to praise God, who hath made me a member of this Church, and to live

To Prayer.

And I am encouraged to pray with my fellow Christians, for the peace and the safety, the increase and pro-

in unity, peace and charity with all my Brethren, to profess the true Faith which is preserved in it, to joyn in all the holy Ordinances used by it, and to endeavour to bring the deceived home unto it, and to do good to all the members thereof.

prosperity of the true Religion, for the conversion of Sinners, the reducing of Hereticks and Schismatics; as also for the prosperity of its Princes, the success of its Ministers, and the unity of all its Members, that by the concord and good works of all that belong unto it, it may appear to be the Body of Christ.

Art.X. I do also most firmly believe, that all who are in the Unity of the Catholick Church, upon their hearty Repentance and true Faith may obtain [the forgiveness] and the pardon [of] all their [sins] which they have committed; so that they who do so repent and believe, shall never be condemned for them.

APPLICATION

To Practice.

Wherefore I am obliged and resolved never to forsake Christs holy Church, to which this privilege doth belong, as also diligently to repent of all my sins and chearfully to serve my God without fear, neither doubting the truth of his Promise, nor the sufficiency of my Redeemers Merits.

To Prayer.

And I am encouraged daily to make an humble confession of my Sins, with earnest prayers for Absolution, and hearty supplications for the graces of Faith and true Repentance; that so I may live constantly in Gods love, and die quietly in his favour, so that I may attain eternal happiness at the last, though I be a miserable sinner.

Art. XI.

Art. XI. I do also most firmly believe, not only that our Souls shall remain after Death, but that our whole Man shall be restored to life again, by [the Resurrection of the body], howsoever corrupted or dispersed, and by the reuniting thereof to the Soul again by the Command of God at the last day.

APPLICATION

To Practice.

Wherefore I am obliged and resolved to keep my body in temperance, soberness and chastity while I live, and to resign it cheerfully when I die; not to be impatient upon the death of my friends, but to be steadfast, unmovable, always abounding in the work of the Lord, because I know my labour is not in vain.

To Prayer.

And I am encouraged to pray to Jesus the first-begotten from the dead, for the sanctification of my vile Body, and a part in the first Resurrection; as also that I may be faithful unto death, and may be delivered in Gods due time, from all the miseries of this world, and raised up from the grave, to live with him for ever.

Art. XII. [And] lastly, I do most firmly believe, that after this world is at an end, while the wicked remain in endless torments Gods Servants shall behold his Glory, enjoy his Kingdom, and have the Society of heavenly Angels, in [the Life] that hath Joys unspeakable, and Happiness [everlasting,] where they shall sing Praises to God for ever.

And this Faith I seal with a most hearty [Amen.]

APPLI-

APPLICATION

To Practice.

Wherefore I am obliged and resolved to spend the moments of this transitory life well, to despise the short and empty pleasures of sin, to suffer patiently the light afflictions of this present time and to esteem nothing too good to lose, too hard to resist, or too tedious to perform, for the obtaining a happiness so comprehensive and so endless. Amen.

To Prayer.

And I am encouraged pray to the purchaser of this glory, for Faith and Patience and Perseverance, that I may be comforted in all troubles by the hopes, and carried through all my duties by the desires of this eternal joys; and finally that all these hopes and desires may be fulfilled in the fruition of this eternal life of glory. Amen.

A

A N
A P P E N D I X
 CONCERNING
S. Athanasius his Creed.

§.I. **I**T is no wonder that this excellent Confession hath been so much opposed and maligned by all those Hereticks which agree not with the Church in the Doctrins of the Trinity and of our Saviours Incarnation; because these two fundamental Articles are so fully asserted here, that the false Teachers have no room left for cavils or evasion, it being as *Photius* saith of his other Works, "A Trophy of

"Victory over every Heresie, especially the *Arian*". Hence some dispute against the Author of this Creed, denying it to be his whose

¹ Photius ad fratrem Tarasium de scriptis Athanasii.

Name it bears. Others abuse the Work and call it *Sathanasius* his Creed^m, and many quarrel with the Preface and Conclusion: But the Church of *England* receives and useth it once every month, beside *Trinity-Sunday* (for which it is most proper) as an Orthodox Con-

^m Ira Georg. Paulus & Valentinus Gentilis apud Guebrard. l. 4. & apud Surium, Chronic. p. 320.

fession of Faith, [*Artic. 8. Rubr.* before this Creed,] and also thinks it probable that *Athanasius* was the Author, whereupon it bears his Name both in the Articles and the Liturgy: So that we shall vindicate this Creed

both

both as to its Author and Authority by proving

1. That it is very probable he was the Author thereof
2. That it is very certain a most pure and Orthodox Confession of Faith.

§. II. 1. The *Author* of this Creed appears to have been the great *Athanasius*; (1.) From the Occasion which that excellent Defender of the Catholick Faith had to write it; for the Church-Histories inform us that he was not only cast out of his Patriarchal See at *Alexandria* by the malice of the *Arians*, but accused by them also of Heresie to the Eastern and Western Emperors, and to *Julius* Bishop of *Rome*, as was also *Marcellus* an Orthodox Bishop of *Ancyra* and some others: Whereupon these Holy Bishops did all apply themselves to *Julius* at *Rome*, offering to clear themselves of all suspicion of Heresie before him, and a Council of the neighbouring Bishops, if he would send for their Accusers to appear also; which the *Roman* Bishop did; But the *Arians* not appearing to make good their charge of *Sabellianism*, &c. *Marcellus* departing left a Confession of his Faith with *Julius*, which is recorded by *Epiphanius*, *Her.* 72. and since *Athanasius* was under the same accusation, he also made this Confession of his Faith in that Synod, which we now call his Creed. [*Binius Concil. Tom. 1. p. 420.*] It is said he composed it first at *Triers*, while he lived there in exile, *An.* 336. and afterwards sent it to *Julius* Bishop of *Rome*, to whom he was accused, *An.* 339. and finally openly pronounced it in the aforesaid Synod, *An.* 340. so *Binius* and *Baronius*, with *Posssevinus*, *Serarius* and others. But if more antient Testimony be required to prove this:

(2.) We have many testimonies very antient to evidence this; Gregory Nazianzen in his Oration in praise of *Athanasius* mentions "A Royal Gift which he pre-
"lent

" sented to the Emperor, a Confession of his Faith,
 " received with great Veneration

" both in the West and East " ; ^a Orat. in laud. Athanas. 44, 45.

which place many Authors ancient and modern understand of this Creed. Again, there are many places in S. *Augustin* which are *verbatim* taken out of this Creed (as shall be shewed presently) which argues that he had seen a Copy of it, and some of the same passages in *Boethius de Trinitate*, Anno 510. and in the fourth Council of *Toledo*, cap. 1. Anno 671. do make it likely that the Words of this Creed were then famous, but the Author being only a single person, not so much spoken of; yet the Learned Bishop of *Armagh* in his Discourse on this subject saith, that this Creed bears *Athanasius* his name in the Capitulars of *Hincmarus* Archbishop of *Rheims*, An. 852. and in the Discourses against the *Grecians* written by *Rasbrannus* of *Corbey*°, and by *Æneas* Bishop of *Paris*° in the time of *Carolus Calvus*: as also the same Learned *Usher* mentions an old Psalter once belonging to King *Athelstan* (about the year 924.)

° Rathran. in Græc. l. 2.

° Æneas Paris. in eod. dem, l. 1. c. 19. circa An. 876.

where this Creed hath this Title, *The Faith of Saint Athanasius of Alexandria*. And by all Authors ever since it hath been so called, as might be proved out of *Abbo Floriacensis*°, *Durandus*°,

Jo. Beleth°, *Manuel Caleca* a *Grecian*°, *Gennadius* surnamed *Scholarius*°, and *Eugenius IV.*° whose words are cited at large by a learned modern Author upon this subject: So that it appears, that it hath born his name in all the

° Apologet. An. 1001.

° Rational. l. 4. c. 25.

° Explic. Divin. Offic. cap. 40.

° Contra Græcos, c. 20.

° Pro Concil. Florent.

° Admon. ad Episcop. Armen.

world for many hundred years, if not from the first compo

composure. If it be objected, some old Manuscripts give it another Title: I answer, so many Orthodox pieces are attributed to several Fathers by several Manuscripts, and some of the Canonical Books have ascribed to more Authors than one; but this witnesseth of, that none can put in for the Author of this Creed with so fair a probability as S. Athanasius having written particular Tracts against those Heresies which this Creed doth condemn; viz. against the *Arians*, the *Apollinarists*, the *Sabellians*, the Deniers of the Divinity of the Spirit or *Macedonians*, and the followers of *Paulus Samosatenus*; of all which Tracts this Creed is the Epitome.

2. The Authority of this Creed is still more certain and if any can yet doubt of the Author, none can deny the Doctrine thereof to be pure and Orthodox; (1.) It contradicts expressly all those Heresies which the Catholick Church condemned in the Primitive Councils: As to the Trinity teaching us, "Thou must not confound the Persons (with Sabellius;) for there is one Person of the Father, another of the Son, and another of the Holy Ghost, &c. Not yet may we divide the Substance (with Arius and Eunomius;) for the Substance of the Father, of the Son and of the Holy Ghost is one, &c. Not only the Father is God, but the Son is God (which Arius denied) and the Holy Ghost is God (which Macedonius would not grant;) and yet it doth not follow, (as the Arians pretended) that there are three Gods. Again, as to the Incarnation of our Saviour, it declares, that he is very God of the substance of his Father (against Arius, Samosatenus and Photinus,) and a Man of the substance of his Mother (which Apollinarists denied,) of a reasonable Soul (which the same Heretics disowned) and human Flesh which the Valentini-
x
ans disowned; and yet he is not two (as Nestorius dreamed

but one Christ. One not by confusion of Substance (as Eutyches held) but by Unity of Person. These are the chief Heresies, and if they were wrong and the Catholick Church (which condemned them) in the right, then this Creed is Orthodox, and the very Quintessence of the antient Divinity.

(2.) The same may further appear in that the very words of this Creed are frequently found in the Writings of the Orthodox Fathers. First, that passage, *So there is one Father not three Fathers, one Son not three Sons, &c.* is found in S. Ignatius¹; and that *the Father is Almighty, &c.* in S. Augustin²; in whom also we read those words, *For as the reasonable soul and flesh is one Man, &c.* * That *neither confounding the Persons, &c.* may be seen in the Confession of an old Council³; and that *the Father is God, the Son is God, &c.* is *verbatim* in Boethius^b; as they who will consult the places will find more at large, so that this Creed is the Doctrin of the most Orthodox Fathers, who since its composure often speak in the words thereof.

(3.) This Creed hath been received as Orthodox by all Christian Churches for many Centuries. The Reverend Bishop *Usher* tells us of an old Psalter written at least 1000 years ago, which is in Sir *Rob. Cotton's* Library, in which is this Creed with the title of *The Catholick Faith*; and so it may well be called, being received for such and under *Athanasius* his name, not only in the Latin Church, but in the *Constantinopolitan*, in the *Servian*, *Eulgarian* and *Russian* Churches^c; and so it is in the *Lutheran* Churches^d, in the Gal-

¹ Ignat. Epist. ad Philippens.

² Augustin. de Trin. lib. 8. item Epist. 174. ad Pascen.

* Augustin. Enchirid. c. 36. item Epist. 3. ad Volusianum.

³ Concil. IV. Toletan. cap. 1.

^b De Trinitate, initio.

^c Canzonor. Epist. ad Calvin.

^d Conf. Saxon. Art. 5. lica.

^e Confess. Gallic. Artic. 5.

^f Artic. 8.

Author, calling it

^d *Athanasii Symbolum est paulo prolixius, estq; hoc velut propugnaculum Apostolici Symboli, ab eo contra Arianos Hereticos conditum.* De trib. Symbol.

lican^e; and the Church of *England*^f; and *Luther* himself positively affirms *Athanasius* to be the a Bulwark to the Creed of the Apostles^h. The like Testimonies might be multiplied out of all former Reformed Divines; but these may suffice.

Obj. But it seems to condemn all Dissenters from it with too much Severity.

Ans^w. Those who deny these Doctrins are condemned in Holy Scripture, (1 *John* ii. 22, 23. *Ch. v. v. 12.*) and the Heresies here opposed are called *damnable Heresies*, (2 *Pet. ii. 1.*) And all that have read the Primitive Councils know, it was their constant use, when they had declared the right Faith, to anathematize and accurse all that did deny it; for *Latitudinarian* Principles were strangers to those days.

To conclude therefore, there is sufficient reason for us to say this excellent Creed with a firm Faith; and also it will admonish us to bless Almighty God in the *Gloria Patri* which follows it, in that he hath preserved these Mysteries of the Trinity and Incarnation of Christ from all corruptions of Hereticks, delivering them down purely to us, who must admire and believe them although we cannot fully comprehend them; and may rejoice that the Catholick Church (differing in some other points) agrees intirely in these, and we hope shall do so to the end of the world. *Amen.*

SECTION II.

Of the Versicles and their Responsals, before and after the Lords Prayer.

§. I. **T**he Lord be with you. Answ. And with thy Spirit.] If we have sincerely repeated our Creed together; we have professed our Faith in God, and declared our Unity and Agreement with one another; and then we have cause to hope our Prayers will prevail; since they were ushered in by Faith and Charity, the best Preparatives to that Duty. We have all owned that we have one Lord and one Faith, and now we are preparing as Brethren and Fellow-Soldiers to unite our Requests, and to send them to the throne of God. But first in token of our mutual Charity the Church appoints (instead of the ancient *Kiss of Peace*) a hearty Salutation to pass between the Minister and People, he beginning in the phrase of Booz to his Reapers, *The Lord be with you* (*Ruth ii. 4. Psal. cxxix. 8.*) which was after drawn into common use as a form of Salutation to all, and used by S. Paul in his Epistles (*2 Theff. iii. 16.*) To which the People are to return a good wish for their Minister, in a form taken from the same Apostle (*2 Tim. iv. 22. Gal. vi. 18.*) desiring *the Lord may be with his spirit*: Which is no invention of our own, but mentioned in an *Antient Council* ², ² *Placuit ut Episcopi & Presbyteri uno modo salutent Populum, dicentes, Dominus vobiscum, — Et ut respondeatur à Populo, Et cum Spiritu tuo: sicut & ab ipsis Apostolis traditum omnis retinet Oriens.* Concil. Bracc. I. Can. 21.

and there affirmed to have been instituted by the Apostles, and (as it there also appears) retained in the Liturgies, especially of the Greek Church : But sure it never had a fitter place than in our excellent Service, where it succeeds the Creed as the Symbol and Bond of Peace. S. *John* forbids us to salute (or to desire *God to be with*) any that cleave not to this right Faith, 2 *John* v. v. 10, 11. But when the Minister hath heard every one profess his Faith in the same words with himself, how chearfully and without scruple may he salute them as Brethren, and they requite his affection with a like return? 'Tis too sadly true, that little Differences in Religion make wide Separations and the most incurable Animosities. Why then should not our exact Agreement be as forcible an uniter of all our hearts, since the Profession of the same Faith

ἡ Αἰὼν τῇ ὁμονοίᾳ τοῦ
ἀγαπᾶτον καὶ μέγιστον πε-
ρὶ τοῦ ἐνδὸς Θεοῦ δόξα.
Philo.

hath ever been reputed the firmest Bond of Charity^b. Wherefore when these endearing Offices have warmed our hearts with mutual

Love, these expressions will not barely signify the Affections between the Minister and his People, but may be used as the exercise of their Charity by way of Prayer for one another. Let the Spiritual man meditate how often *Satan* is among the Sons of God ; how many of his flock which now are preparing to joyn with him, are oppressed with hard hearts, or disturb'd with vain thoughts ; and then let him earnestly pray *the Lord may be with them*, that his Prayers be not in vain for them. Let the People also remember how comfortable and advantagious it will be to them, that he who is their mouth to God may have a pure heart and a fervent spirit ; and with these thoughts let them most heartily requite their Pastors Prayer, by desiring *the Lord to be with his spirit*, that
bo

both may, by acknowledging their insufficiency and declaring their Charity, obtain a Blessing of God for each other, and find the benefit of these short Petitions in every part of the succeeding Offices.

§. II. *Let us pray.*] We can do nothing in Religion without the Divine Presence and Assistance; and therefore the Minister and People must mutually beg that for each other, and then they must join in their Petitions. In the beginning of which is placed this short and antient Exhortation, so often repeated in all the old Liturgies^c; whereby the Priest gives the Signal of Battel or the *Watch-word*, to all the Assembly that they may set on their enemies with courage, and besiege even Heaven itself with a holy importunity. And as the Crier of old in the Heathen Sacrifices proclaimed his *HOC AGITE*, and warned all to attend what they were about; so doth the Minister charge you against all wandring thoughts, which are never more frequent nor pernicious than in holy Duties; desiring you not to rest satisfied in his Petitions for you, but to let your heart go along with him; that they may be accepted as your Prayers though pronounced with his lips. He enjoins you all to pray with him, and for one another: For it is a great work you have to do, and you must now take off your thoughts from all other things, and wholly mind this.

^c Δεήσας αὐτῷ · alibi ἐκ-
τενῶς δεήσας αὐτῷ · alibi
Dominum oremus; po-
stulemus. Vide Liturg.
S. Jacobi, S. Basilii, &c.

§. III. *Lord have mercy upon us: Christ have, &c. Lord have, &c.*] The best beginning for our requests is a Petition for Mercy, whereby we acknowledge our unworthiness, declare our misery, and confess we cannot expect our Prayers should be heard, unless it may please God first to *have mercy upon us*. Like those poor Lepers, we discerning Jesus afar off, cry out

^d Luke xvii. 11, 12.
Eminus tanquam im-
mundi [Lev. xiii. 45.]
clamant, Jesu Domine,
miserere nostri.

pleased to pity and cleanse us? As to this particular Form, it is originally taken out of *David's* Psalms^e, where it is sometimes repeated twice together, to which the Church hath added,

^e Psal. vi. 2. &
 Psal. li. 1. &
 Psal. cxxiii. 3.

Christ have mercy upon us, that it might be a short Li-
 tany, and a Supplication for Mercy to every Person

^f *Imploramus misericor-*
diam Domini per Kyrie
eleeson, Christe, &c.
Kyrie, &c. Ita ut tres
articulos aliquo modo
Divine Majestatis &
Trinitatis in Ecclesia
celebremus. Amalar.
 Fort. de Eccl. Offic.

in the Trinity^f, because we have offended every Person, and are to pray to every Person, and need the help of every Person; calling both the Father and Holy Ghost by the same title of *Lord*, as being partakers of only one and the same Divine Nature; and the Son by another title, who also did par-

take of our Human Nature: as *Durand. Ration. l. 4. c. 12.* doth observe. And as *Tho. Aquinas* adds, being under a threefold misery, of Ignorance, Guilt and Punishment, we thrice implore Mercy; and because we need Mercy

whenever we pray^g, it was used both in the Eastern and Western Churches, and became customary in the time of *Theodosius* the younger; so that it was decreed by a Council^h, that it should be said

^g *Quia ante omnem ora-*
tionem sacerdotum, ne-
cesse est misericordiam
Domini implorare. Du-
rand. Rational. ut supr.
^h *Et quia — dulcis &*
nimis salubris consuetudo

intromissa est, ut Kyrie eleeson frequentius cum grandi compunctione
dicatur, Praecit etiam nobis, ut in omnibus Ecclesiis nostris ista con-
suetudo sancta, & ad Matutinum & ad Missas & ad Vesperam Deo
propitiante intromittatur. Concil. Vascens. can. 5.

in the *Morning and Evening Prayer*, and in the *Communion-Office* with great Contrition and Devotion. By which it appears, that though these words were so sacred, that the Heathens also used them in their Prayers¹, yet they learned them either from *David* or the Christian Church, where the use of them was so familiar, that we read *Antioch* was delivered from an Earth-quake by the Peoples going barefoot in Procession, and saying this short Litany, *Lord have mercy on us*^k: And no doubt if with humility and fervency we repeat it, our Souls may be delivered from sin, and our following Supplications might be more acceptable; for it signifies Lord be gracious^l unto us, or shew compassion and favour toward us, in receiving and answering the Prayers we are about to make, especially the *Lords Prayer*, wherein we must not presume to call God Father, until we have intreated for Grace and Mercy.

¹ Τὸν Θεὸν ἐπιχαί-
μενοι λέγοντα αὐτῷ,
ΚΥΡΙΕ ἘΛΕΗΣΟΝ.
Arrian. in Epiſtetum,
l.2. c.7.

^k Paul. Diacon. l.16.

^l Deus ſis propitiuſ. Ita
Verſ. Jun. & Trem.

But concerning the Repetition of the **LORDS PRAYER** in this place, our designed Brevity allows us only here to ſay, that being the beſt of all Prayers, it cannot be uſed too often; and having the beſt of all Authors for its Compoſer (even him for whoſe ſake all our Requeſts are heard) it may ſeem to conſecrate the Petitions annexed to it, ſince they are formed by this Pattern, and contain nothing but what is agreeable to this Form, which hath upon it the Royal ſtamp of Divine Authority. Nor ſhould the frequency of its returns abate our devotion in the uſe, ſince Jeſus did thrice pray in the ſame words. Only as before it was applied for the confirmation of our

Pardon, so now it must respect the following Petitions, to which we may so heartily unite it, that they may be more acceptable for its sake, and we may make amends for any Petition thereof, which was not so zealously put up (by reason of intervening distractions) when it was said before; by asking *that* with a doubled earnestness now, which then we forgot or slightly passed over.

§.IV. *Psal. lxxxv. 7. O Lord, shew thy mercy upon us. Answ. And grant us thy salvation.*] From the recital of that sacred Form of Prayer which Jesus left us, we pass to the interlocutory Petitions; by this grateful variety taking off the tediousness, and adding to the pleasure of the Duty; as also quickening the attention and uniting the hearts of the performers. And herein the Minister begins as the commissioned Ambassador of Heaven; yet the People follow and bear a part, as a badge of their Honour and an engagement to their Watchfulness, Charity and Devotion; while both contribute heat to each others Affections, and vigor to these short and sweet Ejaculations, taken for the most part out of the great storehouse of Divine Offices, the *Psalms of David*, and being an Epitome of the ensuing Collects for Grace and Peace, for Kings, Priests and People, that they may be replenished with all sorts of Blessings. The words of which Sentences are so significant and comprehensive, that it will be hard to make a better Collection; and yet so plain and obvious, that we discourse of them rather for the help of Devotion, than any necessity of Explication. This first Versicle is a general Petition for Mercy and Salvation, and seems to be the sum of all the *weekly Collects*; for one or both of these are commonly the subject of them: We prayed for Mercy in the *Lord have mercy, &c.* and now we beg some visible token thereof,

of, viz. some such wonderful deliverance^m, that all the world may see and say it is his Salvation. We need *Mercy* to pardon, pity and help us in the way, and we desire *Salvation* at the end; even that eternal Salvation which is his by Inheritance, Possession and Purchase, and can only be ours in his right and by his mercy; so that it is fit we call it *his Salvation*, and first crave *Mercy*, before we presume to ask it, because we cannot otherwise merit or obtain it, but by his mercyⁿ.

^m Psal. lxxxvi. 17.

Psal. lxiv. penult.

ⁿ *Quia non aliunde inducitur Deus ut salvator, nisi quia misericors est.* Calvin. in locum.

tor, nisi quia misericors est. Calvin. in locum.

§. V. *Psal. xx. ult.* [Lord, save the King. Answ. And mercifully hear us when we call upon thee.] This *twentieth Psalm*, whence this is taken, may be intitled, *A Prayer for the King*; for after many Petitions for his Prosperity, it concludes with this summary Ejaculation even in these very words^o, as the Greek Interpreters and their followers do on good grounds read them. And for the Phrase itself, it is the same with that so usual Acclamation, *God save the King*^p, wherein we do in one word wish the King Prosperity and Peace, long Life and Health, Victory and everlasting Felicity. And this we do not as many *Parasites*, only at the Coronation, when every one adores the rising Sun; but we repeat it most loyally and devoutly every day, earnestly desiring his Welfare and Safety; and because in his peace we shall have peace, we humbly beg this request may always find acceptance, and that we may be heard,

^o Psal. xx. ult.

LXX. Κύριε, ὦσον τὴν βασιλείαν καὶ ἐπάκουσον ἡμῶν, — &c. Ita Vulg. Lat. & Vatabl.

Vide Hammond. Annot.

Psal. xx. [d]

^p 1 Sam. x. 24.

Ch. Par. *Sit felix Rex.*

1 Kings i. 25, 39.

2 Kings xi. 12. Alibi,

Vivat Rex, vel Vivat in eternum.

and

and our dear and dread Sovereign blessed every day withal pre-ingaging, as it were, the Almighty again a time of more especial need, viz. that when by reason of Wars or Tumults we come in the behalf of our Prince to beg a particular blessing for Him and his Armies, that we may then prevail: So that the praying well as fighting Legions may be esteemed the Defence and Guard of his Person and his Rights.

§. VI. *Psal. cxxxii. 9. Endue thy Ministers with righteousness.* *Ans. And make thy chosen people joyful.*] This Prayer for the holy Tribe indited by David seems to have been a part of the Jewish Liturgy; for it was solemnly used by Solomon at the Dedication

the Temple: *Let thy Priests be clothed* ^a (saith he) *with Righteousness*, alluding no doubt to the

holy Garments appointed for their Ministration, which did signify that extraordinary and peculiar Sanctification which was required in those who approached so near to God. The sense of which Petition our Church hath significantly given in the word [*endue*] (changed from the Latin *indue*) which refers to the qualifications of the Mind, as the word [*Cloath*] to the covering of the Body. So that here we pray that they may have Souls pure as their linen Ephod, and Live spotless and holy as the Garments they are clothed with; not content to have their outward man arrayed with the Sign, but endeavouring to have their inward

man endued and adorned with the Purity signified thereby ^a. And this Petition we make to him who hath promised to *deck his Priests with health* ^c, and to *cloath them with the garment of Salvation* and the robe of righteousness, *that his*

^a *Attendat sacerdos studiosè, ut signum sine significato non ferat, & vestem sine virtute non portet, ne forte sit similis sepulchro de foris dealbato.*

Innoc. de Myst. misl. l. 2.

^c *Pl. 132. 16. Isa. 61. 10.*

Saints may rejoice and sing. For the holy Lives and good Success of pious and painful Ministers, is an extraordinary delight to Gods people, who therefore do here use it as an argument to enforce their request for the Ministers. For *we* (say they) are not of those who glory in the crimes of the Ministers of God, or rejoice in their calamities : Because, O Lord, we love thee and them ; wherefore if thou wilt please to give them Health and Safety, Righteousness and Peace ; we shall thrive under their Care, and joyfully follow their good Examples ; the Benefit and the Pleasure will be ours, and the Glory shall be thine for this and all thy Mercies. Make them *righteous*, and thou wilt make us *joyful*.

§. VII. *Psal. xxviii. 9.* **O Lord, save thy people.**
Ans. And bless thine inheritance.] The kindness of the Congregation to the Minister express in the last Responsal, is here most lovingly and thankfully returned and requited by him, who now prays for them*, as heartily as they for him before ; which cannot but endear the Priest and People one to another, since they daily do thus mutually interchange offices of Love. Wherefore let both join in this comprehensive Request, that God would *save* and deliver *his people* from all evil, and *bless* and furnish them with all good things, since they are his peculiar *inheritance* and so may expect a special defence and relief from their own God. [*But of this before in the Te Deum.*]

* Hæc verba habentur,
 Lit. S. Chryl. & S. Basil.

§. VIII. *1 Chron. xxii. 9.* **Give peace in our time,**
O Lord. **Ans.** Because there is none other that fighteth for us, but only thou O God.] It pleased God to make particular Promises to *Solomon*, *Hezekiah* and *Josiah*^s, that he would give peace in their days. Wherefore we make bold to ask it

^s 1 Chron. xxii. 9.
 Isai. xxxix. 8.
 2 Kings xxii. 20.

for

* Exod. xiv. 14.

Deut. i. 30.

for *our times*, from the G
Peace our only defence * a
our enemies. They who t

their Bow and rely on their Sword care not to as
Peace, because they hope either to awe their foe
Quietness, or to make advantage by War, as
sufficiently guarded and prepared. But we o
Church of God know, Armies and Navies are u
not only against God, but without him, and onl
cessful by his blessing. So that though we have
yet we account the Divine Providence our greate
curity. How well this Petition suited the Prin
Christians every one may discern, who considers
judged it unlawful (while the Emperors were

* Luke xxii. 38.

Ita Explic. ab Origen.
in Cels. l. 5. Ambros.
de Offic. Basil. & Au-
gustin. Vid. Arnob.
l. i. p. 6.

* Ezra viii. 22.

then) to fight in their own
fence *. And when *Prayers*
Tears were their only weap
they might most justly * be ca
with God for their own def
who did so wholly depend o
Protection, that his Glory (

ed concerned in their safety. Yet it is not imp
for us now, though (blessed be God) we have Ch
an Princes and their forces to defend us : For we
there may be no occasion to use Arms ; or if there

* *Bellum gerere malis vi-*
detur felicitas, bonis ne-
cessitas. August.

we declare, we rely not alon
these Preparations, unless he p
to bless them, we know they
unserviceable. Wherefore

please him, we desire Peace, and that he will kee
Invasions and Rebellions for *our time* ; and so wil
following generations for their days, that it may
pear we wish to live in Peace, and do trust alon
the Lord of Hosts.

§. IX. *Psal. li. 10, 11.* O God, make clean our hearts within us. Answ. And take not thy holy Spirit from us.] Though Peace be accounted the chief of all Blessings, yet without Grace it may do us more harm than good. Wherefore we conclude with an earnest Supplication for *Grace* to fit us for, and help us in, the following Devotions. We are now to offer up our incense, and therefore do beseech the Author and lover of Purity, in holy *David's* words, *to cleanse the Altars of our hearts*, that neither the guilt of former offences may unhallow or defile them, nor any remaining evil thoughts may disturb the holy cloud; but that it may ascend and be a sweet savour before the Throne of God. And because it is the *Holy Spirit* alone which can effect this, we pray that our hearts may be so pure as to invite this holy Dove to come unto us, and remain with us, that it may both make and keep us undefiled, in the remaining part of our Prayers and of our Lives. If we look back on those portions of the Office which we have performed, I hope we shall have cause thankfully to acknowledge that the Divine Spirit *hath been with us*; and excited the flames of our Devotion, the comfort of which aid makes us earnest for its continuance. And certainly we could never have sent up these very sacred Ejaculations with such fervent Spirits, united Hearts, and harmonious Voices, if the same Spirit of Zeal and Love had not inspired us. Therefore let the sweetness of this experience encourage us to beg that the Holy Ghost may stay among us, so that we may as affectionately join in those *Prayers*, where the Minister is the only speaker, as we have done in these, wherein we have had the honour and advantage of bearing our Parts, and making our *Responsals*. And indeed there is so great an Harmony between these Versicles and the

fol.

following *Collects*, that it is fit they should be with one and the same Devotion; these being like Titles to the *Collects*, and here both Priest and People repeat the heads of what the Priest alone is to perform more largely there. The first Versicle, *O Lord, shew, &c.* answers to the *Sunday Collect*. The second, *O Lord, save the King, &c.* answers to the Prayers for the King and his Family. The third and fourth, *Endue thy Ministers,* and *O Lord, save thy people,* answers to the *Collect* for Clergy and People. The fifth, *Give peace, &c.* answers to the daily *Collect* for Peace. The last, *O God, make clean, &c.* answers to the daily *Collect* for Grace; which being observed, may serve for an *Analysis* to these Versicles and so we proceed to the Paraphrase.

The Paraphrase of the Versicles and Responsals before and after the Lords Prayer.

Minister. My dear Brethren in the right Faith, I do most affectionately salute you; desiring [the Lord] and his Grace may [be with you] to prosper you in the you now are doing.

Answer. [And] we thankfully return the kindness desiring likewise the Lord may be [with thy spirit] to compose and excite it, while thou speakest to God for us.

Minister. Let not your thoughts wander, but not [let us pray] to God with fervency and devotion.

O [Lord] God the Father, pity, pardon and [have mercy upon us] who are unworthy to call upon thee.

O [Christ] the Son of God, pity, pardon and [have mercy upon us,] whose only hope is in the Mediation and Redemption.

O [Lord] God the Holy Ghost, pity, pardon and [have mercy upon us,] and assist us in these our Supplications.

Our Father which art, &c.

Priest. Consider our sin and misery with compassion, [O Lord,] and now [shew] some token of [thy mercy upon us] to our comfort.

Ans. [And grant us] now and ever such wonderful deliverances from all evil, that we may surely obtain [thy salvation] at the last.

Priest. [O Lord] thou Governour of all the world, be pleased to bless, preserve and [save the King] thine own Anointed.

Ans. [And mercifully hear us,] whose peace is linked together with his prosperity, [when we call upon thee] for him, especially on extraordinary occasions.

Priest. O Lord, do thou [endue] the hearts and minds of [thy Ministers with] the purity and holiness signified by their garments, that so their lives may be full of [righteousness.]

Ans. [And] thereby thou shalt [make] us and all thy chosen people] out of our love to them, and spiritual benefit by them, exceeding [joyful] in such exemplary and faithful Pastors.

Priest. Bless us, O Lord, [O Lord] continually deliver us out of all their troubles.

And thy bounty and goodness which thou hast redeemed

to all the world, and we may quietly serve God of Peace.

Ans.

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As a result, the Government is able to
to be provided to the community and the
to be provided to the community and the
to be provided to the community and the
to be provided to the community and the
to be provided to the community and the

SECTION III.

the Collects for the Week and Festival days.

IT cannot be expected we should here give a particular Account of all the Collects for *Sundays* and other *Festival* days, which are numerous, they cannot be contained in the narrow limits of this Essay, and so plain that they need not curious Explication; especially when the pious, by exercising itself in other parts of these Offices after our proposed Method, is become expert in going into devout Meditations, it will then easily be the same in these Collects without a Monitor. And the Epistle and Gospel annexed to them are generally an excellent Commentary upon them; and some of them take their name from their being *Collected* of those portions of Holy Writ. But if we regard the use of the Word in the Scri-

ptures and the Fathers^a, they may not seem to be denominated the Collection and gathering together of the People into Religious Assemblies, among whom collected these Prayers were to be used. For which cause, though brief^b, yet all that any man asks for, is comprehended in them, and collected into a small

^a *petitiones compendiosâ brevitate colligit.* Walafrid. Strab. Durand. Rational. l. 4. c. 15.

^a *Dies collectæ* : Vulg. Lat. Levit. xxiii. 36. *Collectionem* : Vulg. Heb. x. 25. *Et apud Patres Collectam celebrare, sæpiissime. Inde preces illæ à populi collectione Collectæ appellari cœperunt.* Alcuinus.

^b *Existimant orationem brevem Collectam appellari quod sacerdos —*

Epitome. Therefore let the whole Congregation jo
most unanimously in them, and apply them to the
own and their Brethrens known necessities. And c
serve that they are all directed to the Father throu

**Generaliter ad Patrem
dirigitur, & terminatur
in nomine Filii,— &
paulo post— O Pater, ex-
audi per filium tuum, qui
hoc vult & potest; vult
quia vivit, & potest
quia regnat. Durand.
Rational. l. 4. c. 15.*

the Son, who liveth and lov
us*, and so will hear us, and w
reigneth in Heaven and therefi
can help us. The beginning
commonly the ground on whi
we are induced to ask, and af
the Petition made, it is commo
ly backed with some motive tak
from the Glory of God, or c

Benefit, which we believe will be the effect of our
ing heard. But if any desire a more distinct inf
mation of the Subject of every Collect, they m
learn by the following Table; wherein they are
ranged, that besides the direction in the Publick,
may by frequent use thereof, be always armed with
compendious and ejaculatory Prayer of the Church
composure, pertinent to all occasions; which may
of excellent use to those who desire to be always
their guard against the enemy of their Souls.

The Analytical

Collection

S.II. In them we pray either

In the first for we pray for our selves:

I. For both Body and Se

II. For the Body, and things temporal,

1. Safety, b

2. Deliveran

3. Support

4. Both Pre

1. Manifold

2. Especial Favours of God,

III. For the Soul, and things spiritual.

S
O
N
D

are given

are

The Analytical Table of all the Weekly and

the following are given either (1) for our reference (2) for our

1. For the
2. For the
3. For the

4. For the
5. For the
6. For the

7. For the
8. For the
9. For the

10. For the
11. For the
12. For the

13. For the
14. For the
15. For the

16. For the
17. For the
18. For the

19. For the
20. For the
21. For the

22. For the
23. For the
24. For the

SECTION IV.

Of the Two Collects peculiar to Morning Prayer.

§. I. **G**RACE and PEACE, which are the Subjects of these two Prayers, are Blessings so desirable, that we must always ask them whensoever we pray. The Eastern Church prayed thrice for Peace in one days Service^a; and we may well ask it ^a Chrysost. Homil. 3. twice, and Grace as often; espe- in 3. ad Coloss. cially having such antient and devout Forms to ask them in, whose Method and Order we will next unfold.

*A Practical Discourse on the Morning Collect
for Peace.*

§. III. **O** God, who art the author of peace and lover
of concord.] Peace hath always been repu-

ted the chiefest of earthly Blessings; both because of its
own excellencies, and because it is the Parent and Nurse

of all other comforts. So that in the

sacred Dialect *Peace* is used to sig-

nifie all good things, Plenty and

Prosperity, Health and Joy and the

undisturbed Fruition of all these.

It is indeed the Felicity of Earth,

where all is nothing without it,

and the Type of Heaven, where all is comprehended in

it; wherefore the Christians, according to Gods Com-

mand^e, did ever follow it in their

Lives, and beg it in their Prayers;

both for the Heathens under whom

they lived, and for the Church of

God. And in obedience to the Di-

vine Command, and imitation of

such examples, we also make it a

part of our daily Office to pray

for Peace. And sure none can ap-

proach the Throne of Grace, to ask this Blessing with

greater encouragements than we have. For (as the

Church intimates) our God is *the*

Author of Peace^d, and owns the

Peace-makers for his Children.

And instead of that dreadful title *the Lord of Hosts*, is

in the New Testament^e ever stiled

the God of Peace; because he loves

us, and procures it^f, and com-

^b Numb. vi. 26. *Et in*

salutationibus, Pax est?

Gen. xxix. 6. *compre-*

hendit pacem, salutem,

et pacem. Drusius.

Si non pax, nihil. Adag.

Hebr. apud Fagium.

^c Heb. xii. 14. Jerem.

xxix. 7. Psal. cxxii. 6.

— *Orbem quietum.* Ter-

tul. Apolog.

Pro arcendis hostibus—

& vel auferendis vel

temperandis adversis, &

& pro gentium pace &

salute. Cypr. Ep. ad

Demetr.

^d Isai. xlv. 7.

Matth. v. 9.

^e Rom. xv. 33. & xvi.

20. Phil. iv. 9.

^f Psal. xlv. 9.

mands us to make it and seek it with all men. So this Petition can never be rejected, which is no other than, Lord, give us that which is agreeable to thy nature, pleasant in thy sight, and which we by thy command continually do follow after. And as he desires to preserve his Servants in *Peace* from all enemies without, so also to behold them live in Unity and Concord within among themselves. Hence he also commands

5 Psal. lxxviii. vi. & commands this, and did so
cxxxiii. 1, 2. Rom. xv. bind the Souls of the first Be
5, 6. Acts ii. 44. in the bands of Amity and
cord, that all the powers of

hell could not dissolve those holy combinations. Therefore set these Attributes of God before you when you are to beg for Peace, and let them encourage you to ask cheerfully, and teach you (as you desire to be like him) to endeavour after *Peace* and *Concord* in you and among you, that your Actions may not contradict your Faith, wherein you own your selves Sons of the *God of*

§. IV. In knowledge of whom standeth our life, whose service is perfect freedom.] It will encourage our request, if we here make humble acknowledgments of, and pleasing reflections upon our happiness in having relation to such a God, the knowledge of whom (*John xvii. 3.*) is the felicity of the Saints of Heaven, and his worship and service the duty of his holy ones on earth. It is the most rare of all the delights of Eternity, for blessed Spirits take a full prospect of the immense treasures of expressible Love of the *God of Peace*; and to know how he rejoices over the endearing *Concord* and innumerable Amities of his chosen ones in his everlasting Peace. And that little discovery which he hath made to us in this imperfect state, of his Power and Providence, his Care and Love, his delight in our C

and procuring our Peace, even this is a great help to bring us to those endless joys. For when we behold the miseries of the world, the rage of wicked men, and the malice of *Satan*; we might despair to escape them, and comply with them for our present safety, and so lose our eternal Happiness: But only that we *know him* who is able to secure us, and delights in our Peace; and therefore we fly to him, call upon him, and encourage our selves in him in the greatest appearance of danger; and thereby are kept *through faith unto salvation*, and brought at last to that eternal Life, which we should scarce dare to hope for, but by our knowledge and experience of his Power and Mercy. This is the reason why we now intreat him for Peace, whom we know to be the *Author of Peace*, even that we may improve our *knowledge* of him, to be a means to bring us to that never-ceasing Peace in his heavenly Kingdom; and to shew us from whom we must seek Protection all the way. And further we declare, that we neither are nor desire to be Masters of our selves. For our *Freedom* consists, not in being subject to no Superior; but in that we are the *Servants* ^a of so almighty and gracious a Master, who preserves us a thousand times safer than if we were left to our selves. We are now directly engaged in his *Service*, and therefore under his immediate protection; so that now we have a *perfect freedom* even from the very fears of any harm from the worst of our enemies. We that trembled like slaves, and bowed our necks to sinful compliances in every appearance of danger, do now pray most chearfully for Peace, and are as free men

^a John viii. 32. 36.

1 Cor. vii. 22. Dion. Pr.

Τὸ ἐλδοῦν ἐργὸν τὸ μν-

δενδὸς ὑπὸ ἡκούον, ἀλλὰ

παρασθεῖν ἀπλῶς τὰ δο-

κῆντα ἐαυτοῦ. Orat. 14.

At. vid. Rom. vi. 22.

Christo servire regnare

est. Bern. Τὸ πρὸς αὐτὸ

χρὶ ἐλδοῦν εἶναι καὶ βασι-

λεία, τὸ Θεῷ δουλεύ-

σαι. Nazianz. de pace.

Exod. xiv. 2. Dan. iii. 17. Heb. ii. 15.

brought out of those dismal exp-
*tations with a high hand*¹, becau-
 we know *our God whom we serve*
able to deliver us; who before we knew and worshi-
 ped him were ever *through fear of death subject unto bo-*
dage. Nay our Will is now become free because v
 choose what pleaseth God, so that his Will and o

Choice agrees, and so nothing c-
 hinder us^k. We have resolved n-
 bly to be no longer slaves to ev-
 but ever to do good; trusting
 the defence of Gods Providen-
 and the help of his Grace; a

since we know and serve one greater than the Wor-
 or the Prince of darkness either, their threats nor si-
 reries cannot command or enslave us. So long as
 believe in him our Souls are free.

§.V. **Defend us thy humble servants in all assault**
of our enemies. When we consider our selves en-
 vironed on every side with enemies and dangers, that
 are neither likely to escape nor able to overcome
 our own strength; and also behold our God who
the author of Peace and lover of Concord, the joy of
 Saints and the deliverer of his Servants; we shall e-
 nethly call upon him to *defend us*, and that very Pe-
 tion is an acknowledgment of our own insufficiency
 defend our selves, the sense whereof will exceedingly
 quicken this request. But if we expect Protecti-
 from God, we must profess our selves his *humble S-*
ervants, not in complement or flattery, but as little Sta-
 when in distress they petition for succour from th
 potent Neighbors, must ackno-
 ledge (with *Abaz*¹) *thy will*

¹ 2 Kings xvii. 6.

² Ex. ii. 14. *domina delictio-*

³ *domina cap. Romanos; Domina, arbitragia, delicta, divina*
variaque omnia in regnum antimon delictos. Grotius in loc.

the

their homagers and servants, if they will deliver them; so must we sincerely protest our selves Gods Servants, and in this form surrender up our selves into his Protection. And if we be real therein, we shall be owned as the Confederates of Heaven; and from thence shall have Legions of Angels sent in to our aid, whenever we desire or need them. But wo be to those Hypocrites who fly to God in a storm, and call themselves his Servants feignedly for present safety; but when the violence is over, forsake him again. This Folly and Baseness will cause him to cast out them and their Prayers also. But let us remember we have many enemies who sometimes oppose us from without, and other times do divide us among our selves; that we may really own our selves the Servants of the God of Peace, by loving and following Peace with all men, and living in Concord with one another^m. The *World*, the *Devil* and *wicked men* (who are principally

^m *Extraneos advenientes si sapimus juncti repellimus. —*

the inveterate Enmity of *Satan*, who sets them at work, we may as well hope to wash the *Eshio* white, or tame a Tiger, or to behold the Lion eat g

▪ *Si quis vitiorum omnium inimicus rectum iter vite insistere cepit, primum propter morum differentiam odium habet; quis enim potest probare contraria?*

Petron. Arbit.

• Isa. lix. 13. John xvi.

33. Eccles. ii. 1.

as that these should give us no disturbance. God did never promise this, nay he bids us to ex no better °, and forewarns u it, that we may be fore-armed it; so that we might displease if we asked (contrary to his re led Will) that we might neve assaulted. Wherefore let it tice us, that we be supported

der them, and receive no prejudice from them as to eternal Interest. If God make us like the miraculous I unburnt in the midst of these flames, it will be all or if we had not been thrown into the fire. Only thus malice of the wicked is discovered, disappointed disgraced, our Patience is proved and made appar and the Divine Power and Mercy is more manifest and his Name more glorified, than if we had never l assaulted. In this we wholly submit to him, whel he will keep the spirits of evil men from rising aga us, or (as he did in the instances of *Laban*, *Eſau* : *Saul*) turn their rage into amicable compliances fruitless attempts.

§. VI. That we surely trusting in thy defence, r not fear the power of any adversaries, though might of Jesus Christ our Lord.] We aim highe this request than a bare safety from the violence : craft of our enemies; desiring such frequent and o stant experiments of his Care and Providence, t we may never tremble at any danger, while we s rely on his defence; but that we may be freed fr our own fears, which make us as miserable and de

cted as the evils themselves *v.* It is Fear that ruins our Hope, banishes our Joy, dissipates our Counsels and strips us of all powers of resistance. So that either we become our own Executioners, or lie open to the designs of our enemies, who commonly enter at the breach our own Fears have made.

But the only remedy for such terrors is a firm *trust* on the Divine Protection, and till that Faith fail, we are most safe, be our Foes never so numerous or potent, their menaces and preparations never so great; till they can conquer heaven, they cannot terrifie us, who cannot perish while *God is for us.* Let us then pray for daily assurances of his Providence and Love, and those will still add vigor to our Faith, till we become undaunted and invincible *through the might of Jesus.* We acknowledge, it were the highest folly to be thus confident, if we relied on our own strength; but if we do not fear our Adversaries, it is, because our Redeemer is mighty, who as a Prince hath Power with God, and will obtain help from him for us, by the power of his undeniable Intercession; and as a glorious Conqueror commands the Earth and Hell itself. So that *his might* will secure us here; and this is our strong Tower, in which we believe our selves so safe, that upon the confidence thereof we pray for Protection and Defence, and that we may neither fear nor feel harm from any of our opposers; and desire this may be granted and decreed in Heaven by the mighty interest of our Mediator there, and accomplished on Earth by the invincible strength of the same Jesus here. *Amen.*

Plura sunt quæ nos terrent quàm quæ premunt, & sapiens opinione quàm re laboramus, timore — aut augemus dolorem aut fingimus aut precipimus. Seneca. Pavor mihi omnem sapientiam ex animo expellat. Ennius.

People : Thou art the only true God, [in kn^{ow}
of whom standeth our] chief happiness in [li
fe,] and our best means of coming safe thit
thou art the best of all Masters, [whose ser
vice is safe and pleasant, because it [is perfect freedom
from the slavery of Satan and the fear of his Instru
ments.] Therefore, mighty Lord, be pleased to [defend
us who fly to thy Protection, and surrender up ou
r selves to thee, vowing we are and ever will be [thy
servants.] O keep us safe in Soul and Body
from, yet however [in all assaults] which ar
ise upon us by the power, malice or cunning [of i
nemies.] let their attempts be so constantly fru
strated [that we] under the shadow of thy wings m
iraculously proceed in our holy course, and [sure
ly stand in thy defence,] while we are faithful to
the Lord, that we [may not] so much as [fear the
power or policy of any adversaries,] since we have
grounds to hope, thou wilt now and always be
with us through the interest, and help us [through thy

The Analysis of the Morning Collect for Grace.

§ VII. In this Collect are four parts :	I. A Confession of the Attributes of God,	1. Love, 2. Power, & 3. Eternity:	{ Our Lord our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day,
	II. An Acknowledgment of his Providence:	1. In general:	{ defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of dan- ger ;
	III. A Petition for his Grace	1. To pre-serve us from evil,	{ but that all our doings may be or- dered by thy go- vernance, to do always that which is righte- ous in thy sight, through Jesus Christ our Lord, AMEN.
	2. To help us in doing good that we may be	1. Directed by him: 2. Accepted of him:	
IV. The Means to obtain it:			

A Practical Discourse on the Collect for Grace

§.VIII. **O** Lord our heavenly Father, Almighty and everlasting God.] Peace without Grace is the nurse of Vice, the Sauce of dangerous Pleasures. It occasions our forgetfulness of God that gave it, and becomes an undisturbed opportunity to prosecute, and enjoy those lusts which it is apt to breed. So that we must not pray for Peace alone, but joined with Righteousness and Grace; for these God hath united in Scripture (Psal. lxxxv. 10. 2 Cor. i. 2.) and we must not separate them in our Devotions. For which cause the Collect for Grace follows that for Peace. Grace alone can make Peace true, beneficial and lasting; and Sin is the great Brouse, and the greatest enemy to Peace in the world: So that by reciting this Collect devoutly, we still improve our former Request, and if we obtain such Grace as to make us just and charitable, meek and patient towards one another, this world will be the Type of everlasting Peace. We shall neither disturb our selves nor others, while our doings are directed by the Wisdom, and agreeable to the Will of the God of Peace. Since therefore Grace is so necessary for us, we must learn where to seek it; and its very

^a Gratia est gratis data, non meritis operantis, sed miseratione donantis. Aug. Ep. 120.

¹ Ἀρετὴ αὐτῶν ἐστὶν, ἥτις φύσιν, ἥτις διδασκάλον, ἀλλὰ θεὸς μόνος παροικῶν. Plat. in Men.
Nulla sine Deo mens bona. Seneca.

name will lead ^a us to the free and inexhaustible Fountain, whence it ever flows; even to God who gives it to all men liberally, and upbraids no man. The very Heathens confessed it the gift of God ^r; and he will rejoice to hear such a Request from an humble Soul that is sensible of its own Weakness, and desirous of his Strength. He will

be ready to grant than you
to ask^c. Consider but the
ates the Church hath pre-
o this Prayer. Is not the
your heavenly Father? And
ot he pity and love you, and
t to do you good? Is he not
bry, and therefore able to
you? and Everlasting, the
esterday, to day and for e-
being All-sufficient, and ne-

be drawn dry, though we come day by day un-
? We have no reason to doubt either his Suf-
y, his Might or his Mercy, and therefore no
to fear but this Petition shall prevail. We are
th, but we have a *Father in Heaven*; we are weak,
r Lord is *Almighty*; our Time is measured by
nd nights, and we grow older every day, and
t length have our end; but we have a God that
eth not, but is the same *from everlasting to ever-*
, (*Psal. cii. 25, 26, 27.*) Let this cheer our hearts
ive wings to our Petitions, and strength to our

Let us fly to him and rest upon him, for we
ever come to him for Grace, but we are sure to
im furnished with it, and both able and ready to
v it upon us.

X. **Who hath safely brought us to the beginning
s day.]** The Mercies of God are new every mor-
and so ought our Praises to
fered still with a fresh De-
: to which purpose being
come to the shore, it will be
fant and profitable prospect
ok back on the great deep,
arkness of the night which

c Luke xi. 13.

Αὐτὰρκεῖς ὃ ὄν (τὸ θεῖ-
όν) καὶ τέλειον καὶ ἰσχυ-
ρόν, καὶ μὴ ἔπειδο-
ντα τὰ ἀγαθὰ βέλε-
ται, καὶ ὃ ἑαυτὰρ-
κειαν ἔχει, καὶ ὃ τῷ
ἰσχυρῷ διδάσκει βελέ-
μεναι ὃ καὶ ἔχον, καὶ
διδάσκει, καὶ ὃ μὴ
δῶ. Maxim. Tyrius
in Dissert.

c Lament. iii. 23.

Psal. xcii. 1, 2.

Occurre ergo ad solis
Ortum, ut te Oriens in-
veniat jam paratum.

Ambr. in Psal. cxix.

Learn, the opportunity of which, and the comfortable part of our lives. And though men supposed the dominion of the Night to the Infernal Powers, yet we have found the government of our heavenly Father, by his gracious Providence we have been kept therein from the malice of *Satan* and the designs of evil men) and Body. Yea, he hath made it a refreshment, weariness, an allay of our care, and a renewed strength, so that perhaps we scarce apprehend the terrors or tediousness of it. And are we not to live another day, if all this will not fill our hearts and mouths with Eucharist and thankful acknowledgments to him that never slumbers nor sleeps, he hath so safely brought us to the Morning, given us an earnest of our Resurrection? A sincere Gratitude will be not only the discharge to God, but an occasion of Benefit to our selves: he that heartily praiseth God every morning for the renewed mercies it brings with it, may more justly ask, and more reasonably expect the continu-

un into any kind of danger.] Our necessities do not
 and with the night, nor vanish with the darkness;
 but we need a mighty power to keep us in the day al-
 o. For our whole lives are an absolute dependence
 in his defence, without which we had not escaped the
 errors of the last Night, nor can we but by it be secured
 gainst the dangers of this Day. The Light perhaps
 may make us more confident, but we are often less safe;
 or in the Day-time we have Company to disturb us,
 business to ensnare us, Occasions and Opportunities to
 ntice us; we have more Temptations, and greater va-
 iety of Accidents and Occurrences; and yet com-
 monly we are but slenderly guarded against all the Mis-
 chiefs which we are exposed unto; but we had need
 tuckle on our Armor, and beware that Haste or Neg-
 gence do not thrust us into the battel naked, before
 e have put on those pieces of defence by Prayer, which
 od hath provided for us. If we view the way in
 hich we are to walk, we may discern so many Pits
 gged and Traps set for us, that we (who are by Na-
 ure blind, and by Custom careless) are never likely to
 eape them, unless we be guided by an All-seeing Eye,
 d guarded by an Almighty Power. Say therefore
 ery Morning most passionately, Lord! we shall ei-
 er *fall into* the Pits of *temptation* which Satan hath
 nningly covered over, or *run into* the Traps of *dan-*
 er which are secretly laid for us on every side; so that
 hy Presence go not along with us, carry us not any
 urther, (*Exod. xxxiii. 15.*) Let us not dare to rush in-
 the midst of temptations, till we have earnestly beg-
 ed Wisdom to discover, Courage to resist and Strength
 overcome them; remembering that Sin doth dis-
 ease our God, destroy our Hopes, disquiet our Con-
 sciences, and lay us open to all mischiefs; even the least
 hath these malignant qualities in it, besides that

it makes way for a greater. We must expect to be tempted, in Privacy and in Company, in our Business and Recreations, in our Meat and Drink, nay in our Charity and Devotions. But we must every morning pray, that we may not in lesser or greater instance consent to these evil motions, that we may not *fall into any sin* by compliance, nor lie in and under it in impenitence: And we may be assured Gods Grace is sufficient thus to *defend us*. Only let us beware we do not abuse this necessary Petition, by seeking for Companions in, and Occasions of Sin before night; for we be not watchful to avoid evil, as well as earnest in calling for the Divine aid, we do but mock the Deity whose help we call for, and our Actions shew our Petitions were but feigned. But O! with what a serene mind and an active hope shall they perform their *Morning Sacrifice*, and lay themselves down to rest, whose Conscience testifies they have as studiously avoided all wilful Sin throughout the whole day, as they did seriously pray against it in the morning. And that we may do so, let us place *Sin* before *Danger*, both in our Prayers and in our Opinions; because that only harms the Body, but this hurts the Soul. Let the Order of this sentence teach us, that *Sin* is the greatest evil in the world; and if it cannot be avoided but we must fall into one of these, we must choose *Danger* rather than *Sin*: for if by avoiding of iniquity we are come upon the suffering any evil or losing any good; we must account such Reproach our Honour, such Poverty our Riches, and such Loss our truest Gain, and we shall be eternally rewarded for it. This may be one case sometimes, but commonly the flying of Sin does not involve us in Danger, but secure us from it; and Wickedness is the high-way to Mischief. Drunkenness and Lust, Pride and Malice, Injustice and Deceit

do naturally lead those who follow them into many Perils, and as well these as all other Sins do cause God to take away his protecting hand from us, and then we are not many steps from ruin, although his Justice should not inflict any positive evils for these offences : And therefore if we would be safe, we must be holy. We are apt to be more sensible and fearful of Sickness than Sin, of the *danger* to our outward rather than to our inward man ; but since they are productive of one another, we must pray against both. And if we fear Diseases or Want, Reproach or Wrong, Violence or Death, let those very Fears quicken our Petitions against Sin, which is the gate that lets them all in upon us. We may fall into calamities by the immediate hand of Providence, but when by acts of wickedness we bring them upon our selves, we are said to *run into danger* ; and this we chiefly pray against here, that we may not by our own Folly and Iniquity become accessary to our own Misery ; for such Afflictions will not be so likely to be sanctified, so easie to be born, nor so possible to be removed. If we lead holy Lives, though the condition of our nature make us liable to more dangers than can easily be recounted, we shall either escape them or receive no considerable prejudice by them. And therefore when a good man beholds his Body liable to wounds, maims and diseases ; his Mind to the impairing of any or all its faculties ; his Estate to losses, wrongs and injuries ; his whole Life exposed to all the misery that can come upon him, by the unkindness or loss of Friends, the malice of Enemies, or the more publick disturbances to Church or State : All these do only teach him to walk more humbly with God, and pray every day more heartily to him to deliver him from them ; and to be more thankful, if by the Divine Mercy he do escape them.

§. XI. But that all our doings may be ordered by thy governance, to do always that which is righteous in thy sight, through Jesus Christ our Lord. Amen.] It by all that hath been said and our own sad experience, we are become so wise as to see we are insufficient for our own conduct; I hope we shall in this Petition most humbly *commit our ways to the Lord, that he*

† Prover. iii. 6. Psal. xxxvii. 5. & 23.

Ideo Deus secundet ac bene fortunet omnes eventus in cursu vite nostre, nempe quia nihil tentamus quod non ei placeat. Calv. in loc.

† Psal. li. 12.

Προσκα ἡγεμονισθόν.

he may direct our paths, and that he may (as David speaks † Psal. xxxvii.) order all our goings and make them acceptable to himself; and then they shall be prosperous. If his good Spirit be our guide †, we shall seldom fall into danger, never into sin. O let us earnestly beseech him, that his Grace may direct our hearts, and his Providence order our lives, that we may be blessed in our going out and coming in, in our studies and labors, commerce and society, eating and recreations, in our Prayers and Praises; that in all our actions natural, civil and religious, we may design his Glory and be successful. The proud man thinks his doings good enough if they

‡ Prov. xvi. 2. & xxi. 2. Prov. xiv. 12.

Quicquid volunt homines bene velle putant.

are pleasing in his own sight ‡, but alas! evil ways do frequently appear fair to us, and so we deceive our selves into an unexpected ruin by absolving our selves even when God condemns us. The Hypocrite believes his actions excellent, if the world commend them; if the complying and fashionable outsidés of Religion present him righteous in the eyes of men, he supposes his ways prudently ordered. But we must remember we are not Judges of our own nor of one anothers works; but must all stand before the Judgment-seat of God, where-

fore it is his approbation that we desire. It is not the Opinion of the Malefactor, nor the Vote of his Fellow-prisoners, but the Sentence of the Judge that must save or condemn. Having therefore such a Tribunal to appear before, let us beg large measures of Gods Grace to lead us; for he will approve of no ways, but what his Spirit directs us into, and that had need be excellent indeed, that appears so to an All-seeing eye. Our lives must not be guided by the loose rules of Custom, if we expect they should be accounted *righteous in his sight*: But they must be ordered by the exact rule of his Holy Word; and then though all the world condemn us, we shall be prosperous here, and finally acquitted hereafter. Perhaps we judge it impossible our ways should ever appear *righteous in his sight*, but we are mistaken; for if we take him for our guide, he will not be strict to mark unavoidable defects. And it is not our Performance, but the effects of his own Grace that he approves of. Nor yet doth he count them righteous for any merit that is in the Works or the Persons doing them, but through the Merits and Obedience of the Holy Jesus, in whose name we therefore make this Prayer, not expecting our Supplications can be heard, or our actions justified for their own worth, but *through Jesus Christ our Lord*; desiring he will please by his Intercession and Merits, so to recommend our Actions and Devotions, that we may be accepted by his Grace, justified by his Mercy, and finally may be for ever glorified with him and for his sake. Amen.

The Paraphrase of the Collect for Grace.

[O Lord,] We thy poor finite Creatures upon this earth, do daily remember with much comfort, that thou art [our heavenly Father] and hast pity on us, and

The Lord will defend us from all kinds of
 dangers, and will preserve us from all
 kinds of evil. The Lord will defend us
 from all kinds of evil, and will preserve
 us from all kinds of evil. The Lord will
 defend us from all kinds of evil, and will
 preserve us from all kinds of evil. The Lord
 will defend us from all kinds of evil, and
 will preserve us from all kinds of evil. The
 Lord will defend us from all kinds of evil,
 and will preserve us from all kinds of evil.

SECTION V.

Of the two Collects peculiar to the Evening Prayer.

§.I. **W**E have chosen this place to insert these parts of the *Evening Service*, because all the following *Collects* are the same in both parts of the day, and the *Hymns* with these two Prayers being all the difference, it is not necessary in our Method to separate the Offices, and this way, every thing comes in its proper place, only omitting what is peculiar to the other part of the day.

511 666-2111 444 666 1111

II. ~~THE~~
~~THE~~
~~THE~~
~~THE~~

THE UNITED STATES OF AMERICA
DEPARTMENT OF JUSTICE
WASHINGTON, D.C.

1. The first step is to identify the problem or issue that needs to be addressed. This involves gathering information and understanding the context of the problem.

SECRET

[illegible]

A Practical Discourse on the Evening Collect for Peace.

§.III. **O** God, from whom all help desires, all good counsels and all just works do proceed.] This Collect hath the same title, and seems to have the same subject with that in the *Morning-Office*. And indeed Peace is so desirable a Blessing that we cannot pray for it too often, especially for different kinds of Peace, as it is in the present case, if we well observe it. In the *Morning* we pray for external, in the *Evening* for internal Peace. In the beginning of the day, being to dispatch various affairs and converse with the world, we desire to be preserved from the injuries, affronts and designs of evil men : In the close thereof we request that tranquillity of mind that springs from the testimony of a good Conscience, that when our hearts lie as easie as our heads, our Sleep may be sweet and quiet, The first kind of Peace sometimes the best of men cannot obtain, for the wicked will do wickedly ; but even then this inward Peace will support them, and make a calm within when the waves beat most furiously from without. So that this is the most necessary and most advantageous. Wherefore we are taught to ask this (which is called the *Peace of God*) from the *God of Peace*, who is here described to us as the author and finisher of all Holiness and Righteousness, which are the surest and only foundations for a true and lasting Peace. From which we may learn, that there is an inseparable union between Righteousness and true Peace*, and that we cannot have this Peace, unless it spring from

* Fac justitiam & habebis pacem ; tu fortè nam habere vis, alteram non vis, — at osculantur he, amant he ; si amicam pacis non amaveris, non amabit te pax. August. Psal. lxxxv. 10.

holy desires, good counsels and just works. If th

b *Conscia mens recti, fa-
ma mendacia ridet. Ov.
Bona vita gaudium sem-
per habet. Isid. Soliloq.*

of God work these in us, i
all the slanders ^b, the scorn
justice of the world can
the serene reflections and
Peace of a good Conscience

that doth not deserve reproach can nobly desir
and he that hath not provoked his Neighbor to
him by any evil doing, can easily bear the gre
injuries. Whereas if all the world be quiet an

c *Si in mundo non est
quod timeant, pacem ha-
bere putantur; sed pax
ista cum conscientia sem-
per litigat, vixatur in-
trinsecus, & cum hostem
non habet, secum decer-
tat. Cassiod. in Psal.*

disturb the wicked man, he
himself restless ^c, because
an enemy within, that u
him more loudly, and wou
more deeply than he can do
man. Whoever therefore e
for true Peace, let them here
him, in and from whom

the causes of it, with Love and Admiration. A
them acknowledge to his Glory and their own
fort, that he is the author and finisher of every
work ^d. He excites our A

d *1 Jam. i. 17. Phil. ii. 13.
Εἰ γὰρ καὶ ἐφ' ἡμῶν αἰρέ-
σις ὁυκ χαλῶν, ἀλλὰ
καὶ αὐτὸ τὸ ἐφ' ἡμῶν θεό-
θεν ἔχοντες, ἢ παρ' ἐ-
κείνου ζωοργίας καὶ τε-
λειώσεως. Hierocles.*

e *2 Cor. iii. 5.*

f *Prov. xvi. 1.*

g *Isai. xxvi. 12.*

ons to desire it, engageth ou
to choose it, and strengthne
Hands to perform it. Th
no holy Thoughts in our m
nor good Purposes in our h
nor any righteous Actions i
lives ^e, but it is in and t
through him. To him th
us make our Supplications

he will fill our hearts with the motions of his
Spirit, the first seeds of all virtue; and by the
nuing influence of the same Grace make thes
desires spring up into prudent and religious *counsels*.

determinations; and by favourable circumstances and addition of strength ripen them into pious and *just works*; and the fruit hereof will be *Peace*. We may cheerfully hope and pray, that he that planted the root and sowed the seed, will give us the pleasure of the fruit and comfort of the harvest. And let us beware, since we confess this to be the fruit of Righteousness, that when we seem most earnest in our Prayers for this Peace, we do not wilfully deprive our selves of it, and hinder our own wishes, by stifling holy Thoughts, and breaking pious Resolutions, and neglecting *good Works*. For he that cuts the root and lops off the Branches, must not expect ever to eat of this fruit; and if he complains, deserves to be silenced as the Author of his own misery.

§.IV. *Gibe unto thy Serbants that peace which the world cannot gibe.*] To ask a thing inconsiderable of a mighty Prince may seem a disparagement, because he can as easily bestow a Province on a faithful Servant, as another can give a small Gratuity. So when we that are the *Servants* of the most High make our Petitions, it must be for such things as are not in our power, nor in the power of any other to bestow. Our Requests must be proportionable to his infinite bounty rather than our deserts. We must ask something which may become his Majesty to give, that our Lord may be glorified by the very expectations of his Servants. We now desire Peace, but it is *such a Peace* as no other hand can dispense; a Peace that is *not given as the world gives*, in a feigned Complement or an empty wish at best ^h, but in ^h John xiv.27. sincerity and with effect; a Peace *Homines plerumque frigide tantum ceremonie causâ pacem in ore habent; vel si pacem alicui servid præcantur, non tamen eam reipsa dare possunt.* Calvin. in locum.

thereby that to respondents are among
themselves. A. 1. And that it is further
the security of a good conscience, & of
making us have endeavored to walk
this narrow lane. IV. In this manner
William had. which numerous last & the
the same. And seems to mark a slight
step. And in response and tell the story
the way there that the 10. This is the
the first and to himself, to standing
the way to the. Passages and others. I
of Churches there. & now that from the
2. The Place of the world. It is living in
the way and in fact. And communication
the & sometimes to have not given to
over of more information and danger
But I think it has better thought that it
and the reason the longer it takes. &

of thy Grace ; for this can never deceive nor fail us, because it ends in everlasting Peace. And let us not seek this, in the friendships of the Wicked nor the store-houses of Pleasure ; but in Jesus and an holy Life, in heavenly Desires, pious Resolutions and religious Conversation. In which the Grace of God will help us, for we are *his Servants* and make our applications to him for it ; and since we seek not as the world seeks, no doubt we shall find a Peace so sweet and ravishing, as that nothing which the men of this world know can be compared to it.

§. V. That both our hearts may be set to obey the Commandments.] The Epicure desires Peace that he may wallow in sinful Pleasures ; but our first and principal end in this Petition is, that we may have no interruption to our Holiness ; because our chief desire is to keep Gods Com-

mandmentsⁱ. And how pleasant will this sound in the ears of him who is the fountain of all *holy desires, good counsels and just works* ; when we wish Peace itself only

ⁱ *De pace temporis, per pacem pectoris, transeamus ad pacem eternitatis.* Durand. l. 4. c. 39.

as a means to Righteousness ! I have observed before, that Peace first springs from a holy Life, and now must add, that it increases that Holiness, to which it owes its original, by a reciprocal Gratitude. The Fear of Gods irrevocable Displeasure and the Accusations of Conscience may discourage, and persuade us we cannot safely undertake nor hope to finish a course of Piety. And for want of this Peace our good Desires seldom come so far as religious Resolutions, seldomer to be righteous Actions : But

this Peace will be as a guard^k to exclude all such Fears ; it will keep us firm in our Allegiance to

^k Phil. iv. 7.

Grac. pugnorum presidio erit cordibus vestris.* See Rom. xv. 13.

God,

[illegible]

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 08-21-2001 BY 60322 UCBAW

1. The first step in the process of the investigation is the identification of the problem. This is done by the investigator who is responsible for the study. The next step is to collect data. This is done by the investigator who is responsible for the study. The next step is to analyze the data. This is done by the investigator who is responsible for the study. The next step is to interpret the results. This is done by the investigator who is responsible for the study. The next step is to draw conclusions. This is done by the investigator who is responsible for the study. The next step is to report the findings. This is done by the investigator who is responsible for the study. The next step is to discuss the implications. This is done by the investigator who is responsible for the study. The next step is to recommend further research. This is done by the investigator who is responsible for the study. The next step is to conclude the study. This is done by the investigator who is responsible for the study.

● 2017 年 12 月 1 日

us this Peace, by representing that it will complete our Felicity; for it will fix our hearts in the Obedience of his Laws, and will make our lives most comfortable. He must be highly base that will injure and offend an innocent and blameless man, a Friend of Heaven, who deserves and gains the Affections of most men. Yet if such an one be injured, he is sure of the aid of an *Almighty Defender*, and his own heart being filled with the Peace

*Qui infra diligitur,
idem & supra diligitur.*

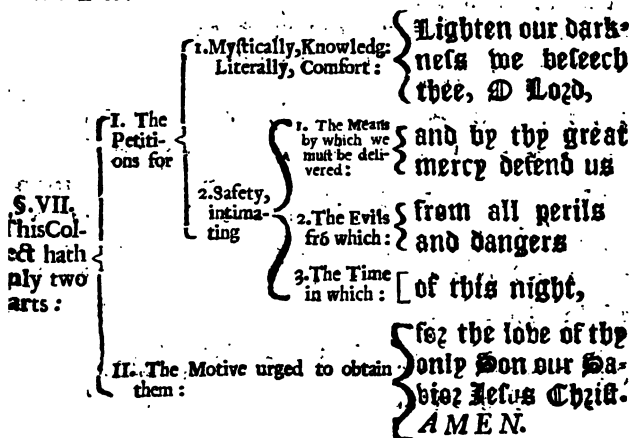
R. Mos. Aeg.

*Sat fautores semper ha-
bet qui rectè faciūt. Se-
neca.*

of God, he enjoys tranquillity in his own Breast, and is not to be constrained by Violence from without, nor cannot be terrified by any Fears within: For since his Care is to please God, he daily experiences that heavens eye is over him, and is more and more confirmed that his foundation is sure. And thus be it night or day, he can pass it over with all inward quietness, so that nothing in this world can make such an one miserable. Let us be earnest then with the Author of all Holiness, to give us that Peace which may be the nurse and guard

[illegible]

The Analysis of the Evening Collect for Aid against all Perils.



Practical Discourse on the Evening Collect for Safety.

VIII. [Lighten our darkness, we beseech thee, O Lord.] The declining of the day doth shew mind us of the approaching Darkness, which will shortly wrap us in the shadows of the Night. And what Petition more seasonable therefore, than with holy David to beseech God enlighten our darkness ? For

☞ Night is sad and terrible, in we can see nothing with our

☞ dily eyes to entertain or to chear us ; and we seem

☞ posed to all the mischiefs of

☞ tan and those Instruments of

☞ id. & Ovid. Met. 2. — *Conscia culpe, Conspectum lucemq; fugit*

☞ risq; pudorem celat. — John iii. 20. Job xxiv. 17.

☞ Psal. xviii. 28.
Vulg. *Deus meus illumina tenebras meas.*

☞ *Versuta fraus & callida amat tenebris obteg.*

his who fly the Light, and hope to cover their
with this sable Mantle : Our Dangers are many,
our Fears are sometimes more, especially if our
be closed by Unbelief as well as Darkneſs. If we
hold not the Divine Providence watching over
and the Angels encamping round about us, the
apprehenſion of the perils of a diſmal Night may da-
our joy, and ſtartle our courage, and make us
out with the Prophets Servant, *What ſhall we do*

c 2 Kings vi. 15, 16, 17.

d Pſal. cxii. 4.

Χερσὶν φῶς λέγουσι,

τῷ αὐτῷ οὐδὲν.

Ecc. v. 17. Pſal. xcvi.

11, &c. Adrian. Iſag.

But let us intreat the Lord to fi-
fil his Promiſe, that *light may*
riſe in our darkneſs, that is (in Sa-
pture-phraſe) Comfort in our Sa-
neſs: That our hearts may by Fair
and chearful Thoughts, by the

ſurance of his Providence and the operations of
Grace, be joyful and pleaſant; and that the ſhine
his countenance may make our Nights bright as the
Day illuminated by the Meridian Sun. For the
ward Comforts of Gods Spirit, and a ſenſe of his
Care and Favour, when the Soul is in fear or ſadneſs,
do cheer and reſreſh more than a ſudden Light doth the
wandering Traveller in a gloomy Night. Theſe make
our dwellings a *Gofhen*, while the wicked have thoughts
black and diſmal; *Egypt* is veiled in a horrid ſhade
and terrified with the dark ſide of the Cloud, while
the people of God *are led all the night through with*
light of fire; ſo that the Darkneſs and Light to them
are equally ſafe and comfortable. Or if we deſire to
ſpiritualize the Petition more, we may take occaſion
from the approaching Night, to enlarge our Medita-
tions upon our ſpiritual ignorance and blindneſs by na-
ture, by which our Souls are veiled and in the dark-
ſo that we often wander out of the way. We ſtun-
ble in the day, and are in danger to run into the ſha-

dow of death, till the day-spring from on high visit us, and give us that true knowledge which is usually set out under the name of *Light*.*

Wherefore let us humbly beseech our gracious Lord to let the Sun of righteousness arise upon us, for

* Luke ii. 32. Hebr. vi. 4. *Illuminati*, i. e. *edotti*.

whoever follows him doth not wander nor *walk in darkness*, (*John* viii. 12.) and that we may *take heed to God's Holy Word as to a Light shining in a dark place*, (*2 Pet.* i. 19.) and a sure guide to true blessedness. And then our Knowledge shall increase, and we shall keep the right path till we arrive to that eternal Light which shall never be extinguished. When our hearts are clouded with Grief, shadowed with Ignorance, and benumbed with dreadful Apprehensions, we are taught to lift up our thoughts to the Father of Lights, and the God of all Comfort, who dwells in that Light to which no mortal eye can approach, whose Countenance is clear as the Sun and bright as Lightning. And if we can by our beseechings obtain his favour to shine upon us, no doubt it will turn our Night into Day, our Sorrows into the Joys of the Morning. While we are in the darksome Cell of this lower world, we think of our glorified Brethren who dwell in a perpetual Brightness and everlasting Light, and we long to be with them when it may please God. But in the mean time we hope he will support and recreate us with some glimpses of those beams of which they have the constant and full fruition.

§.IX. And by thy great mercy defend us from all perils and dangers of this night.] Comfort and Safety are those two things which make a happy Night. And of whom should we ask these, but of *God the Lord who is a light and defence*, (*Psal.* lxxxiv. 11.) The hopes of his Love makes it comfortable: But lest we should

be deceived in those hopes; we pray also that his Mercy and Power may keep us safe. We may easily perceive we are most miserable without his Providence, especially in the night-season; for then Satan prepares most violently to assault us, supposing it is *his hour and the power of darkness*. And alas how easily may we then be enticed with Pleasure, transported with Malice and Revenge, or disturbed with evil Fancies or Imaginations! When the Soul is heavy, the Senses dull, the Stomach

Stomachus aeger, mens somnolenta, animus occupatus — tunc omne nefas suadere contendunt, quando nullus arbiter culpe, nullus criminis conscius, nullus potest esse erroris testis. Ambr. in Psal. cxix. part. 8.

loaden, the Flesh strong and the Reason weak¹! when the Curtain is drawn and we think no eyes see us, neither Judge, Witness nor Accuser can espy us, how open are our Souls then to all dangerous Temptations? And yet our temporal concerns are not more safe; for how soon may we be seized by

Diseases or sudden Death, or made miserable by Thieves and Robbers, Burnings or Inundations? Are not our Lives and Limbs, Estates and Friends liable to loss and mischief both suddenly and unavoidably? Go we then with all speed to our merciful Father, and let us represent our condition to him; the consideration whereof will both humble us and make our Requests more zealous, and mollifie him and make him more ready to grant them. He will be moved to compassion, to see us chained by Night and Sleep, helpless and exposed to all mischiefs of Soul and Body, and will send his Grace to *defend* our Souls, and his Angels to guard our bodies that none of these *perils* shall hurt us. And then our Morning-Praises must own it as an act of great Pity. How dare you suffer your eyes to sleep in the midst of such Armies of Perils, before you have besought him that never slumbers nor sleeps

to save you from them? But if any be so confident, it is not Courage but desperate Stupidity and Inconsideration that makes him so daring. The good man begs for Protection for *this Night*, and so again for the next, and every time with a new Devotion, having warmed his heart first with apprehensions of his own dangers, and insufficiency to escape them

§.X. For the love of thine only Son our Saviour Jesus Christ. *A M E N.*] Although with the Disciples we may be somewhat afraid when we enter into the cloud, yet we must beware the darkness do not shut up the eye of our Faith, by which we may behold him in whom God is well-pleased, when our bodily eyes are closed. And if we discern him by Faith, that very sight will *make our darkness to be light*. For we may run to him and approach the Throne of Grace with him in our arms. The *Molossian King* was by Law obliged to grant any Petition offered by one that brought his Son with him. And the King of Heaven cannot deny us, when we most truly and humbly disclame our own Merits, and beg his Protection *for the love* he bears to the holy Jesus, who was the Delight of his Soul from all eternity, and yet he became one with us in his Incarnation, and made us one with him in our Regeneration; and we are the members of his Body and the price of his Blood: so that the Father loves *us* in and for him, that have nothing attractive or lovely in our selves. Again we intreat him to save us *by all the love* which Jesus bears unto us, to whom we are near as his own Flesh, dearer than his own Life, more esteemed than fallen Angels or a thousand worlds: for *his delight is with the sons of men*, (*Prov. viii. 31.*) Wherefore we beseech our heavenly Father by that which will move his Bowels towards us, by his own everlasting Love to us and his Affection to his only Son,

and by the inexpressible Love of that his Son to us, to give us a Night comfortable and safe. We are in darkness, but our Head is in a never-ceasing light; and he that gave him to redeem us from eternal darkness, will not suffer us to perish in spiritual darkness, nor leave us exposed to the mischiefs of one Night, that will so soon be over-past. If our Affections be as fervent as this Argument is forcible, 'tis sure this Petition will not be denied.

The Paraphrase of the third Collect for Aid against all Perils.

Let the assurance of thy Providence, the comforts of thy Grace, and the beams of thy Favour [lighten our darkness] and remove the discomfort of the approaching Night: [we beseech thee] to make it sweet and safe to us [O Lord] thou Father of Lights; [and by thy great mercy] behold and pity the various miseries and mischiefs that we thy poor helpless Creatures are exposed unto: that thou maist preserve and [defend us] in our Souls and Bodies, Estate and Friends, [from all perils and dangers] which might befall us in any part [of this night.] Grant this, dear Father, (not for our merits, but) [for the love] thou bearest to the Person [of thy only Son,] and to us for his sake, since he is [our Saviour,] even [Jesus Christ our Lord] and our Redeemer. Amen.

SECTION VI.

Of the Collects for the King and the Royal Family.

§. I. **T**He Church of *England* is famous above all other Churches, for her intire Loyalty to the King, which may be seen not only in the Lives of all the true Sons thereof; but in these Prayers, which are prescribed, to be daily made therein for his Majesties Welfare; which no Offices in the world can parallel. And that we may repeat them with hearts full of Loyalty and true Devotion, we will more particularly explain them in our usual Method.

The Analysis of the Prayer for the Kings Majesty

§ II. This Prayer hath two general Parts :

L.
The Con-
fession of
the King
of *Heaven*
acknow-
ledging

1. His great Goodness:

2. His Supreme Authority:

3. His Universal Providence:

O Lord our heale
 ly father,
 high and mighty,
 King of Kings,
 Lord of Lords, the
 only Ruler of P
 ces,

who dost from the
throne behold all the
dwellers upon earth

most heartily we be-
seeth thee with in-
labour to behold our
most gracious So-
vereign Lord King
CHARLES.

and to replenish him
with the grace of thy
holy spirit, that he
may alwaies incline
to thy will; and walk
in thy way;

endue him plentifully
 with heavenly
 gifts,

grant him in health
and wealth long to
live,

strengthen him that
he may vanquish and
overcome all his ene-
mies,

and finally after this
life he may attain
everlasting joy and fel-
icity, through Jesus
Christ our Lord.

II.
The Petitions for
his Vice-
gerent on
Earth, re-
questing

1. A special Providence over him:

2. All kinds of Blessings for him,

I.
Spiri-
tual:

2.
Temporal :

3. Eternal,
with the ge-
neral Mo-
tive :

Grace:

2.
Gifts :

I.
Prof-
perity:

2.
Victo-
ry:

and to replenish him
with the grace of thy
holy spirit, that he
may alwaies incline
to thy will; and walk
in thy way;

endue him plentifully
 with heavenly
 gifts,

grant him in health
and wealth long to
live,

strengthen him that
he may vanquish and
overcome all his ene-
mies,

and finally after this
life he may attain
everlasting joy and fel-
icity, through Jesus
Christ our Lord.

A Practical Discourse on the Prayer for the Kings Majesty.

§.III. **O** Lord our heavenly Father.] The Almighty and Eternal God is (without dispute) the King of Heaven and Earth, and supreme Governour of all the world. But since his Throne is in Heaven, he is pleased to constitute Princes his Deputies on the Earth, which he hath given to the Children of men ^a. Wherefore since *by him Kings reign* ^b, we submit to his appointment of them, and revere his Majesty in them, and to him we make our Supplications for them, who hath Power to defend them, as well as Authority to create them. And he must needs have a peculiar regard toward them and love to them, because they are anointed by him to administer his rights among us. This hath encouraged all Nations to pray for their Governours so universally, as if it had been an agreement among all Mankind. To omit the Heathen Sacrifices and Prayers for their Kings and Emperors, we shall find two Psalms ^c which were used by the Jews as Forms of Prayer for the King. And both by Gods Command, and the desire of the *Persian* Emperors (who then were Rulers over that people) Supplications were made to God in their behalf ^d by those Jews, who were under their Protection. But to come nearer, we Christians are most expressly commanded by God

^a Psal. cxv. 16.

^b Prov. viii. 15.

Nos judicium Dei suscipimus in Imperatoribus, qui gentibus illos praefecit; id in eis scimus esse quod Deus voluit, ideoque & saluum volumus esse quod Deus voluit.

Tertul. Apol. c.32.

^c Psal. xx. & lxxii.

^d Ezra vi. 10.

Jerem. xxix. 7.

and

* 1 Tim. ii. 1, 2.

*In obsequio quotidiano
— & pro regibus & pro
his qui in sublimitate
positi sunt orandum est.*

Chrys. in Tim. ii.

Pro potestatibus seculi.

Tertul. Apol.

*Obsecramus Deum pro
tranquillitate mundi,*

pro Regibus. Cyril.

Catech. 5.

*Pro fidelissimis & Deo
dilectis Imperatoribus.*
Liturg. Chrys.

*Memento, Domine, plis-
simi & fidelissimi Im-
peratoris.* Basil. in Li-
turg.

Pro Rege preces fiant.

Concil. Berkhamsted.

c. 1. An. 697. Spelman.

wise Councils, and living in Prosperity and Peace. If

* *Illorum namque salus
est nostra tranquillitas.*

Theophil. in 1 Tim. ii.

*Ostendit in nostrum lu-
crum cadere ipsorum in-
columitatem.* Oecum.
in locum.

advantageous to Christianity, how much more than
are we obliged to call upon our heavenly Father for the
welfare of Christian Kings, who are Fathers of the

5 Numb. xi. 12.

Isai. xlix. 23.

to all quiet and peaceable men. Therefore we he
call God our heavenly Father to signify, it will be

and his holy Apostle*, to pray
Kings and all in Authority :
that it was ever a part of
Churches Publick Devotions,
intercede for the Emperors and
Princes even while they were e-
nemies to the Faith, as all Antiquity doth evince. Much more will
the Powers of the world become
Christian; for then they name
them in their Offices with titles
expressing the dearest Affection and
most honourable Respect. Assurely
since we meet in Publick Me-
etings, there is not any temporal
Blessing that is of so universal concern,
as that we should have righteous
and religious Kings, guided

this (as the Apostle himself observes)
is for every mans Peace. He bids
them pray for Heathen Kings,
since the Government of a
Heathen or a Tyrant is better
than Anarchy or Confusion. And
if the Preservation of such were

Country and nursing Fathers
the Church; who execute Justice
and defend Religion, and do good

great demonstration of his Love to us and Care of us, if he please to preserve our Prince whom he hath set over us.

§. IV. High and mighty, King of Kings, Lord of Lords, the only Ruler of Princes.] We ought to be-ware that while we give *Cæsar* his due, we rob not God of his. The Splendor of Royal Majesty might be apt to dazle us, and make us imagin it had no Superior nor needed no Supporter. To prevent which the Church hath selected out of Holy Writ, those glorious Attributes of God, which declare him to be higher than the Kings of the Earth, (*Psal. lxxxix. 27.*) We see every head uncovered before mortal Princes and every knee bending to them, which shews they are high in dignity: But there is one higher than they, (*Eccles. v. v. 8.*) who hath greater Reverence paid him by Angels, than these by their most dutiful Subjects. If earthly Kings be judged mighty in Power, because of Guards and Revenues, their Forts and Armies; then who can estimate his Power and Might, against whom such Preparations are nothing, since he speaks in Thunder, and can arm all the Hosts of Heaven, nay the meanest Creatures upon Earth to destroy the highest and mightiest of the Sons of Men. Yet if Kings and their People do confess, with holy *David*, that he is the most high and to be feared, (*Psal. xlvii. 2.*) his Might shall be the support of their Dignity and their Power, which is assuredly the wisest course; for they can never be higher than when they submit to the Most High, nor stronger than when they trust in the Almighty. He who is not only above them as being higher in Dignity and greater in Power, but supreme over them, a King of Kings and Lord of Lords^h, who hath not only some petty Princes of a few Provinces his

^h Dan. ii. 47.

ⁱ Tim. vi. 15.

I am, Sir, your most obedient servant,
 J. M.

and Tears^k. But why we doubt, since we pray that can over-rule the Kings, and will not suffer, unless it be as a just punishment to our Iniquities? Finally, let all this create every soul most honourable opinions of this God, and fill every heart with Reverence that re him, when we see our dread Sovereign and mighty Monarchs of the Christian World, do homage to his footstool, and laying down their crowns at his feet, acknowledging they received their commissions from him, and hold them by his favour; declaring they trust not in the multitude of their soldiers, strength of their Cities, nor prudence of their Counsellors: but though they have Armies and Navies great and numerous, and Revenues unaccountable, come to the Throne of our God to Petition for help, and all their faithful Subjects attend on them and joyn with them: Who then would not fear him and trust in him; express all possible lowliness in his presence, and give him all imaginable thanks who liveth and reigneth over all from the beginning, and shall do so for ever and ever?

[Who dost from thy throne behold all the earth upon earth.] It is an infallible Maxim that he is always blessed of the greater, (Heb. vii. 7.) before being to beg a Blessing from the King of Heaven for the Rulers of this world, we must first acknowledge they are inferior to him, in the extent of Dominion, as well as in the quality of their Discretion, Power and Authority. There is a Providence in all that are attributed to Government.

who as they sit on their thrones above all their Subjects,

^k *Lacrymæ meæ arma mea sunt — aliter nec debeo nec possum resistere.* Ambros. Orat. in Auxent.

^l Acts xxiv. 3. Gr. *Διὰ τὸ εἶναι γενναίους.*

inhabitants of our Kingdom. **Who**
Kings hath the **H**
and the Earth for **k**
as he sits higher,
than they. **From**
hath all the wor
are not below his
the greatest above

the greatest above which gave ground
the Egyptian which represented Go
of the contents of Providence
and in the latter Page the same ch
to the Prince of K

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regard to Kings and Princes, on whose safety the
are of all the rest (next under his own Providence)
depend^r. He chiefly de-

pend in men, as they are united

Societies by Charity and
; and for the preservation
these unions, his principal care
r those he hath set over them,
are the bond of the rest. We

therefore chearfully pray for
special and more particular Providence over *our*
our King, because God doth usually grant this,
because *he* needs it more than ordinary persons

His Duty is more difficult, his Abundance expo-
him to more temptations, and his Height to more
gers than any of his people ; and yet his Preserva-
is far more necessary and of
ersal concernment^q, for he is

th ten thousand of us, and we
need pray heartily to God to
him who doth defend us all.
stands in need of more Wise-
to direct him, more Power
ote^t him, more Care to pre-

him than other men ; and therefore we pray that
King of Heaven will shew a particular favour to

A pious and religious King doth as earnestly
and as much value a favourable look from the Ma-
of Heaven, as any of his Courtiers do a smile from
ountenance. *Lord*, (saith ho-

David^r) *look upon the face of*
anointed, and thou wilt make

glad with the joy of thy countenance, yea more joyful
the worldling is in the increase of his admired

th. And methinks it should fill our Souls with
awful

^r *Nihil est illi principi
Deo acceptius quam con-
cilia cœtisq; hominum,
quæ Civitates appellantur,
earumq; rectores &
servatores hinc profecti
hinc revertuntur. Cicer.
Somn. Scip.*

^q 2 Sam. xviii. 3.

^r *Ἀετὴς ἀεθρὸν ἔχου
οὐκ ἐν ᾧ ἀπάρτα ἀλλὰ
οὐκ ὄντα. Plutarch. in
Vit. Pelopid.*

*Cum tot ab hac animâ
populorum vita salusque
Pendeat. — Lucan.*

^r Psal. lxxxiv. 9. & xxi.
6. & iv. 7, 8.

awful and noble thoughts of our glorious Lord God to see Kings, *in the light of whose countenance is life, and whose favour is as dew upon the grass,* (Prov. xix. 6. and Job. xvi. 15.) courting so humbly and needing so mightily the favour of the Majesty of Heaven. Let us join our most hearty requests, that what our dear Sovereign wants and wishes he may have. If he were Saul or a Nero, we should sin in ceasing to pray for him, (1 Sam. xii. 23.) but no Affections nor Passions are too fervent, no opportunities too often to call upon God for our *gracious King*, who is our lawful and natural Liege Lord, a just possessor of his Crown, worshipper of God, a *defender of the Faith*, a maker of good Laws, and an executor of the same; who secures our Rights, protects us from publick Enemies and private Frauds, and endeavours to choose fit and faithful Governors both for Church and State. For God and the Churches order, but out of our private Love

et neq; non solum officio publico debitas pendere preces, sed etiam amore privato. Ambros. Ep. ad Gratian.

and particular Affection, as *S. Ambrose* did for the Emperor *Gratian*. To quicken us whereunto we may do well to call to mind the Miseries of the Church of God under persecuting Heathen

of old, later furious Romanists, and the particular Calamities of this Church under the late Usurpers; and then we shall discern what Praise we owe to God and what Love to our gracious King, whose Name ought to be so dear to us, that we should wish it written in Heaven and registred in the Book of Life, as well in the leaves of the Churches Devotions.

§. VII. And so replenish him with the Grace thy holy Spirit, that he may always incline to thy will and walk in thy way.] Grace is so constant

companion and so certain an effect of the Divine Favour, that the Greek expresth both by one word. So that if we can prevail with God to look favourably on our Sovereign, we may be assured he will give bountifully to him. And since the first and choicest of his largesses, is *the Grace of his Holy Spirit*, we first beg, that he may have a constant and bountiful supply of that, of which he needs a double portion. For the Temptations of a Prince are many, to Pride and Luxury, to Carelessness and Vanity; his faithful Friends very few, who either will or dare inform or advise him without Partiality and Self-interest; his Concerns are weighty, since the welfare of Church and State depend upon them; his Example prevalent, and usually made the encouragement of Virtue, or the excuse of Vice. All which declares the Danger of Governors to be very great to fall into evil ways, and their Preservation from them to be the greatest Blessing; wherefore all faithful Subjects and good men cease not to pray, that he who rules us may be governed by *the Will and walk in the ways of God*; and then Judgment shall be executed, Religion maintained, the Nation shall remain in Peace and the Church in Prosperity, the Kingdom established, the King and People exceeding happy in each other. Evil men (for their own designs) may advise their Prince to attend nothing but the pursuing his own inclinations, and to walk in the ways of his own heart; but the Church knows it is his Happiness, Honour and Interest, to will according to the Will of God, and act according to his Law, and therefore orders us to pray for such abundant measures of Grace, as may incline his heart and guide his life into all the paths of true Holiness; that his eminent Dignity may make his Virtue exemplary and conspicuous, and that may reflect again a lustre upon his Honour, to make him still more

countermine subtle devices, to disentangle cunningly proposed counsels, in which, general usefulness and the advisers self-interest are commonly closely twisted. Wherefore we pray that he may have so quick an Apprehension, so sound a Judgment and so courageous a Mind, that (like many of his Royal Progenitors) he may with a spirit almost Prophetical unriddle the dark intrigues of Policy, and with an Heroick Resolution break through the most rugged Difficulties; that he may neither fear his Enemies, nor too much encourage any of his seeming Friends; that he may neither be lifted up in Prosperity nor dejected by Adversity, and may tread the narrow path between Justice and Clemency, Severity and Indulgence: and we are to hope that he who hath advanced *our Sovereign* to this Dignity, will be mindful of the necessities of his own Anointed, and fit him for the place he hath called him to; so that all his People may reverence and love him and be happy under the Government of so wise and religious a Prince.

§. IX. Grant him in health and wealth long to live.] Though *Solomon* chose Wisdom and Grace, yet God added beyond his Promise, Riches and Honour, long Life and Health, as an accessary to the former*. Wherefore

* 1 Kings iii. 11.

Matth. vi. 33.

according to our Saviours rule we pray for those in the first place; and now we hope our all-sufficient Lord, who hath endless treasures of all sorts, will not deny us these temporal Blessings, which are requisite to his external Felicity. And we have the Primitive Christians* for

* *Nos enim pro salute*

Imperatoris Deum invocamus eternum. Et paulò post, — Oramus pro omnibus Imperatoribus, vitam illis prolixam, imperium securum, &c.

& quaecunque hominis & Caesaris vota sunt. Tertul. Apol. cap. 30. Sacrificamus pro salute Imperatoris (sed Deo nostro & ipsius, sed quomodo præcepit Deus) pura prece. Idem ad Scapul. c. 2.

our example in this as well as in other things; who though they would offer no incense to false Gods for the *health and safety* of the Emperor, as the Gentiles did, yet did daily and earnestly sacrifice to the true God, with fervent Prayers beseeching him to give their Princes *Health and Wealth, long Life and Peace*, and whatsoever *Cæsar* or any man could wish for or desire, as we learn out of *Tertullian*, and all the ancient Liturgies. But we must take these words in their full latitude, and so they will comprehend all outward Blessings, so *Health* signifies not only the good temperament of the Body, but (as the Latin *salus*) safety

^a Isaiah lviii. 2.

^b Job xxi. 13.

^c 1 Cor. x. 24.

^e *Non vivere sed valere est vita.* Prov. Rab.

Ita 1 Kings i. 31.

Dan. ii. 4.

from all dangers^a. And *Wealth* intimates not only Riches, but all manner of Plenty and Prosperity^b.

And a *long Life* is to be interpreted of a life of Comfort and Happiness; for the life of the miserable is almost a continual dying^c.

And now let us put all these together, and the sum will be, that we earnestly pray, that his Majesties *life* may be long, and

his years many and prosperous; that he may be freed from sickness and want, that so his Reign may abound with all Blessings.

Which we ought earnestly to desire for our own sakes, because it is our concern, the Supreme Power should be always vigorous and safe, prosperous and abounding in all plenty, that he may be a

terror to his Enemies, and a defence to his loving and loyal Subjects. In his safety we are safe, his *Health* and *Wealth* enables him to secure us in that which is ours,

since his Strength and his Time, his Treasures and his Power are employed and expended for the common good. And because changes are always dangerous,

sometimes destructive to a Nation, we pray that our

may be long preserved in his gracious Reign over
and no doubt his Majesty shall fare the better for
Prayers of the Church, which he hath so
d by being the Restorer and Defender of
Trin and Discipline.

hen him that he may banquish and
enemies.] Guicciardine the famous
is, that the constant opposition of the
Emperors, had occasioned it to pass for
(*Proprium est Ecclesie odisse Caesares*) that it
natural to the Church to hate the Emperor.
In how justly it is said of the *Roman* Church, the
world knows. But 'tis sure nothing is more contrary
to the Principles and Practice of this our Church, who
may rejoice and glory in her fervent love of her gra-
cious King, her devout Prayers for him, and her con-
stant Loyalty to him and his Royal Progenitors. So
that I hope, it may be more justly said, that it is na-
tural to the true Sons of the Church of *England*, to
love the King. Whoever loves the Peace of the Church
doth heartily pray for the flourishing of the Crown ;
because they live and grow together ; and he that is a
Friend to one, cannot be a Foe to the other. His

of the quarrel, besides our late sad Experience, Reason will tell us, that War and Faction, Injustice and Cruelty, can never lodge in those breasts where the pure and peaceable quality doth dwell. If it be a foreign Prince that opposeth our King, he is a Robber and unjust to invade his neighbours rights; if he be a Subject who riseth against his Sovereign, he hath renounced Christianity with his Allegiance, and is to be

** Nisi fallor, usurpator bellum infert, Imperator jus suum tuetur. Ambr.*

they may never prosper in that black Impiety of unjust Invasion or unchristian Rebellion. And how exact our Fidelity and our Devotions in this, agree with the rites and manners of the first and best Christians, may

¶ Pro piissimo & a Deo conservando Imp. nostro omniq; palatio & exercitu ejus, — pro quo pugnare Dominum Deum nostrum dignetur & subjugare sub pedibus ejus omnem hostem & bellatorem. Liturg. S. Basil. Ita fere Liturg. Chrys. Exercitus fortes, senatum fidelem, populum probum, orbem quietum. Tert. Apol. c. 30.

—ut subjectas habeant gentes, — ut amota perturbatione seditionis, succedat letitia. Ambros. in 1 Tim. ii.

¶ Euseb. Eccles. Hist. l. 5. c. 5.

faithful Subjects, and

esteemed a troubler of our Israel

Therefore whosoever they be they are enemies to the King, or whosoever the pretence be, we will

appear to any discerning person

We know the Emperors who were Heathens, and afterwards, obtained many and great Victories by the Christians Prayers; for which cause one of the Legions^b was surnam'd *the thundring Legion*: and let us pray in hope our Prayers shall not be less effectual for a Prince of the right Faith; that so the enemies of his Soul and of his Life, the enemies of his Crown and Dignity may either be converted, or else discover'd, defeated and deservedly punished; and then we may live in Love and Peace, and give the glory of our Safety to him who strengthens the hands and hearts of a

gives the Victory to his Anointed

§. XI. And finally after this life, that he may attain everlasting joy and felicity, through Jesus Christ our Lord. *A M E N.*] Having now wished our Prince all the Happiness which this world is capable of, we must remember he is mortal, and though never so dear to us, he must be taken from us. *His Health* must end in Sicknes, *his Wealth* in a Sepulchre, *his Life* and his Glories here must have an end. For he that conquers all other Enemies, must add to the number of Deaths Trophies, and fall under the hand of the last Enemy. Wherefore we do most heartily pray, that an earthly and transient Prosperity may not be all his portion; but that he may so please God in the Administration of this temporal Authority, that when all these things cease, he may be admitted to that never-ceasing Felicity of Heaven, to reign in a glorious Eternity, crowned with that Crown of Life, which fadeth not away; which doth so infinitely transcend all that an earthly Diadem can afford, that the greatest Monarchs have renounced their Crowns and Scepters, and all the Pleasures and Magnificence of their Courts, and sought after it in the retirements of a poor Obscurity, accounting it a blessed exchange to part with Earth for Heaven, Temporals for Eternals. There is now nothing further in this world we can desire; and therefore we pray, that our dear Sovereign may never be so deceived with the glories of this golden Crown, as to forget, much less neglect or despise to seek for that glorious Crown, which is richer, sweeter and safer a thousand times; but that he may be happy both in this world and the next, *through Jesus Christ*, who is the blessed and only Potentate, the King of Kings and Lord of Lords; by his merits alone those whose swords can cut them a passage to an earthly throne, must be admitted to reign in Glory; and he must in-

that he may have a plentiful supply, a per-
 quiet Mind, faithful Counsellors, loyal Sul-
 quering Armies, a long Life abounding in
 and Honour, and at the end of these transi-
 a never-ceasing joy in the Kingdom of Hea-
 let every good Subject and good Christian
 the Church, loves and respects his Country
 Let us pray thus, and live thus, to the hon-
 the establishment of Religion, and the well
 King and People. *Amen.*

The Paraphrase of the Prayer for the King

[O Lord our heavenly Father,] who
 [high] in dignity [and mighty] in power
 should we pray for our earthly Governors,
 the Supreme [King of Kings] and the ablest
 of Lords,] from whom they derive their
 and to whom alone they are accountable:
 art [the only Ruler] of the hearts and exar-
 actions [of Princes] we acknowledge thee

jesty [we beseech thee] by thy particular Providence to defend, and [with thy] especial love and [labour to behold] thy servant and [our most gracious Sovereign Lord King Charles,] that in his safety and happiness we may have peace and comfort: [and so replenish him with] all holy and virtuous qualities by filling his heart with [the grace of thy holy Spirit, that he may] in his counsels and intentions [always incline to] choose that which is agreeable to [thy will,] and in his actions and undertakings ever follow the rule of thy Word [and walk in thy way:] And that he may be fitted for the due Administration of so great a charge, [endue him plentifully with] the spirit of wisdom and courage, and such an extraordinary measure of all [heavenly gifts] as may declare him thy Anointed. And that he may be every way blessed, [grant him in health] and safety, plenty [and wealth long to live] and prosperously to reign over us; direct, prosper and [strengthen him] and his Armies, [that he may vanquish and overcome] the policies and forces of [all his] and our [enemies,] who attempt to disturb our Peace. [And finally] since the

Of the Prayer for the Royal Family.

§.XII. He learned *Selden* gives us an antient *Scots* Prayer out of an old Manuscript Form; directing the Coronation of a Queen, whence this Prayer seems to have borrowed its beginning, *O Lord the fountain of all good, and giver of all increase*, &c. But from whence soever the rest of this Prayer was taken, I am sure it is very proper for this occasion, as the following *Analysis* and Discourse will more fully manifest.

The Analysis of the Prayer for the Royal Family.

§.XIII. This Prayer hath three parts:	I. The Person to whom we pray described by	1. His Power:	{ Almighty God,
		2. His Goodness:	{ the fountain of all goodness,
			{ we humbly beseech thee to bless our gracious Queen Catharine, James Duke of York, and all the Royal Family:
	II. The Persons for whom we pray:		{ Endue them with thy holy Spirit, enrich them with thy heavenly grace, prosper them with all happiness,
	III. The Blessings desired for them,	1. Spiritual Gifts and Grace:	{ and bring them to thine everlasting Kingdom, through Jesus Christ our Lord. A M E N.
		2. Temporal Prosperity:	
		3. Eternal Glory:	

A Practical Discourse on the Prayer for the Royal Family.

§. XIV. **A** Almighty God, the fountain of all goodness, we humbly beseech thee to bless our gracious Queen Catharine, James Duke of York, and all the Royal Family.] There is as near an alliance between this and the former Prayer, as between the Persons for whom they are made; so that there will be little to be added, except where this hath something peculiar. And first, it deserves our notice, that God is called here *the fountain of all goodness*, which is the explication of those Scripture-Phrases, *The well-spring of life and living waters* ^b; and is an acknowledgment that the God we pray unto, is absolute and independent, having *all goodness* in and from himself, and also inexhaustible, for though he bestows his Blessings liberally and constantly upon all creatures, yet he suffers no diminution or decay. Wherefore though we have now been petitioning for a *King* who needs

^b Psal. xxxvi. 9.

Jerem. ii. 13.

* Pontifices, eorumque exemplo ceteri sacerdotes, cum pro incolumitate principis vota susceperent, Neronem quoque & Drusum illis diebus commendavere. Tacit. Annal. l. 4.

† ut pro Domino Imperatore cum sua prole orationes & oblationes auferantur. Concil. Rheims. can. 40.
Ebra vi. 10.

the Heathens^e, as well as the Canons^a of the Christians do make it appear fit and rational. But if Reasons do outweigh Examples, we may add that we are many ways obliged to pray for the *Queen* and the *Royal Family*. 1. In regard to the Glory of God, whose Honour is advanced by the holy Example of persons so illustrious, whose Dignity, when it is adorned with Piety and Goodness, may bring Virtue into repute, and engage many to imitate them. 2. In duty to the Kings Majesty, whose comfort will be increased both in the Holiness and Prosperity of Persons so nearly related to him, and so dearly beloved by him. 3. In affection to our Country, who in this and future generations will have cause to bless God for these Prayers, if they become prevalent; because these are the hopes of succeeding times, and our Children may be happy in the religious Education of such as are to be the Pillars of Justice and the Patrons of the Church hereafter. *David* had not been so curious in *Solomons* Education, but that he knew it was not the Princes personal concern alone, but interest of the whole Nation and of all Gods People. The *Persian* Kings desired the Prayers of the Jews for their Sons (*Ezra* vi. 10.) and chose four of their most wise and virtuous Nobility to whom the Education of the Prince was committed, who (as *Clem. Alexandrinus* tells us) were called the *Royal Tutors*, and we hope the Care of those concerned shall be joined to the Churches Prayers, and then this Petition shall be prevalent.

§.XV. Endue them with the holy Spirit, enrich them with the heavenly grace; prosper them with

all happiness, and bring them to thine everlasting Kingdom, through Jesus Christ our Lord. AMEN.]

These particulars are a comprehension of the same blessings in other words which before we desired for the King, even spiritual, temporal and eternal Felicity. The Persons we pray for are royally descended, nobly educated, replenished with all honourable endowments, with great Riches and vast Possessions; although they need none of the Wealth or Honours of this world, we may wish them greater and better things, viz. that their Virtue may be parallel to their Descent, and their Graces equal; *† Nemo in nostrum gloriam vixit, nec quod ante nos fuit nostrum est; animus facit nobilem. Senec. Ep. 44.* may excel all other Endowments: that they may be rich in good works, so as to gain the Love of God and of all good men: These

in the first place. To which we desire it may please God to superadd all outward happiness, that the Queen may be fruitful, the Prince healthful and the whole Family numerous and fortunate, united in the bonds of an indissoluble Love, and that there may never want a man of them to sit upon the throne for ever. Let not traiterous Projectors be more zealous to cut off these hopes, than we are to pray to God to discover and disappoint them: Let us beg that we may not provoke him to punish us in the decay of that Royal House, the establishment whereof we should wish more than that of our own Families; because the welfare of so many are dependent on it, and the consequences of change dismal and uncertain. Therefore we will heartily pray they may have all the Happiness they can wish in this world, and so enjoy it, that they may not lose the glorious Crown of Eternity in the world to come, for which no temporal Greatness or Pleasures can make them a satisfaction. Amen.

The Paraphrase of the Prayer for the Royal Family.

O [Almighty] and all-sufficient Lord [God, the fountain] of life, and inexhaustible spring [of all goodness,] as we have begged thy blessing for thine Anointed, so also [we humbly beseech thee] in order to his comfort, our own benefit and the good of future times, continually [to bless our gracious Queen Catharine] and the illustrious Prince [James Duke of York,] that the Succession may be secured by the preservation and increase of them [and all] the branches of [the Royal Family:] And that they may please thee, and become blessings to us, [endue them with] the best of all endowments [thy holy Spirit,] to direct them in all virtue, and [enrich them with] the most durable of all riches [thy heavenly grace] to make them exemplary and rich in good Works; keep them from all traiterous designs, and [prosper them with all] kind of [happiness] which this world can afford, to encourage them in well-doing; and because this happiness must end, give them at the conclusion thereof a blessed exchange [and bring them to thine everlasting Kingdom] of Joy and Peace, there to reign with thee for ever, [through] the merits and intercession of [Jesus Christ our Lord] and only Saviour. **A M E N.**

SECTION VII.

Of the Prayer for the Clergy and People.

§. I. **A**Ccording to the Method in the fore-going Versicles and Responses, having prayed to the *Lord* to *save the King*, we now proceed to beseech him to *endoe the Ministers with Righteousness*, and also to *save his People and own Inheritance*; both which are comprehended in this Collect, whose Explication followeth.

The Collect for

PARTIAL

The Analysis of the Prayer for the Clergy and People.

§. II. This Prayer hath three Parts:

I. The Preface, in which God is acknowledged in

1. His excellent Attributes:
2. His wonderful Works:

{ Almighty and everlasting God, who alone workest great marvels.

II. The Petitions expressing

1. For whom we pray,

1. Clergy:

2. People:

{ send down upon our Bishops and Curates, and all Congregations committed to their charge

2. For what we pray,

1. Grace to fit them for Duty:

2. A Blessing on their endeavors:

{ the healthful spirit of thy grace, and that they truly please thee, pour upon the continuance of thy blessing

III. The Argument to enforce them:

{ Grant this Lord, for the honour of our cate and r Jesus C
A M E N

A Practical Discourse on the Prayer for the Clergy and People.

III. **A** Almighty and everlasting God, who alone
 workest great marvels.] As we have made
 our Supplications before for our Temporal Governors,
 that under them we have may all those outward Bless-
 ings which will make our lives comfortable here; so we
 now continue to pray for our Spiritual Guides, that
 with them we may receive all those Graces and inward
 Blessings which will make our souls happy hereafter.
 We are members of the *Church* as well as the *State*, so
 that we must pray for those things which are requisite
 to the preservation and felicity of both, joyntly and se-
 verally, since they mutually support each other. And
 the union of men into Politicks and civil Societies, is
 designed for the securing our Bodies and Estates, and
 the obtaining of external Prosperity; so the union of
 Christians unto one Spirit by one Faith, and into one
 Body by the bonds of Love, is intended by God for
 the edification of our Souls, and the securing our eter-
 nal Inheritance. Wherefore let us remember our My-
 stical as well as Political union, our Souls as well as
 our Bodies, and most devoutly imitate the best exam-
 ples, in calling ^a upon God for his
 Church and Peoples; and especi-
 ally for the *Ministers* thereof, as
 the Scripture enjoyns us ^b, and as
 the Apostle St. Paul so often parti-
 cularly intreats those he writes un-
 to ^c do. And for this we have in

^a John xvii. 20.^b Deut. xxxiii. 11.^c Psal. cxxxii. 9.

Ephes. vi. 18, 19.

^c Coloss. vi. 3.1 Thess. v. v. 25^d

pages many testimonies of holy men, who both in
 their publick and private worship did ever beg for the
 peace and welfare of the *Church*, more then any of
 F f their

their private concerns. With which noble spirit
breasts be possessed, this excellent Form is here
presented to us, to be offered to God with ferven-
tions, which is so contrived that the very M-
and Phrase, if duly considered, may furnish us wit-
ny affecting Meditations to improve our devoti-
the use of it. The Introduction sets God before
in those admirable Attributes and wonderful W-
which declare him every way fit to be called upon
his Church, and mind us what he hath done for
is he that first gathered his Church out of obli-
Jews and ignorant Heathens by his Almighty Po-
and who hath by the same Omnipotence either pa-
ved it from, or supported it against, the malice of
than, the rage of Persecutors, the subtilty of Heresies
and the blind zeal of factious Dividers: so that it
continues to this very day, and shall do to the end of
world, because our Redeemer ever lives to inter-
for us, and hath promised to

⁊ Math. xvi. 18. &
xxviii. ult. Heb. vii. 25.
Græc. Εἰς τὸ παντελές.
Omnis Ecclesia quæ sit
propter Deum firma per-
manebit. Dict. Rab.

with us ⁊ for ever. Our God
everlasting, and the duration of
Church relies on the indeficiency
of the Divine Nature, who
ever lives, and ever loves it, and
as powerful and sufficient to support and supply it no
as ever in former ages. History can describe, and
Fathers can tell us what *marvellous works* he hath done
for the benefit thereof; how many miracles he wrought
for the confirmation of his Truth, the conviction
its Enemies, and the strengthening of the members
thereof. In the first times he did wonderfully inspire
the Apostles with the Holy Ghost and power to work

⁊ Acts ii. 4. & ix. 17. Miracles, by which ⁊ their suc-
⁊ xix. 6. 2 Tim. i. 6. 1 Tim. i. 18. Κατὰ τὰς ἀγαθὰς
φρονήσεις, hoc est, ἐκ ἀνθρωπίνης ψυχῆς. Chrysost. Πρὸς
ἐκείνους οἱ ἐπίσκοποι καὶ ὁ Χριστός. Occum. in loc.

were distinguished for some time, till the world believe. And afterwards, though the operation is not so visible (because it was not so necessary yet the assistance is as sure, for is as requisite now as ever; the blessing upon our endeavours is as advantageous and more able to the present condition of the Church. For the greatest and wonders (which some pre- o the Creation of Light out of

Darkness) is not yet ceased, viz. the Conversion of men by that which the profane world account the *stupidity of preaching*, and then who dares deny, but *works great marvels still*, though not in so magnificent a way. O therefore let us call upon this *Almighty and everlasting God*, that he will *marvellously assist* his Ministers, and wonderfully bless his People un- der them; that it may appear that he who of old was only present with his Church by Miracles, may be now *received* to be still among us by extraordinary *Assistances* and admirable success bestowed on his Servants.

IV. Send down upon our Bishops and Curates, all Congregations committed to their charge, *wealthful spirit of thy grace.*] This Prayer being for the whole Church, doth here exactly enu- merate the several parts of which it doth consist, *Bishops, Priests and Saints* & in S. Pauls *see*; all which do make a *rich*. And in the antient *Liturgies* all these degrees are parti- cularly mentioned ^h and prayed for though the same thing be

ἡ τῆς συνδουλίας ἡ
συμμετρίαν ἐν δὲ ἰσχυρῶς ὑ-
πολείπεται. Chrysost.
l. 4. de Sacerdotio.
Necessaria fuerunt an-
tequam crederet mundus
ad hoc ut crederet. Aug.
Civ. Dei. 22.

§ Phil. i. 1. Τοῖς ἀγί-
οις — σὺν ἐπισκόποις
καὶ διακόνοις: Ecclesia,
plebs Sacerdoti adunata
& pastori suo grex ad-
herens: S. Cyprian.
Epist. 69.

Archiepiscopo nostro N. honorifico sacerdotio, in Christi Mini-
& omni Clero & populo, Dominum postulemus. Liturg. S. Basil.

asked for them all, the *salutary spirit of the di*
of which every one of them stands in need
consideration of their several Places and Office
the best guide and help to our affectionate
up this Petition. First, the *Bishops*, who
have the highest dignity in the Church, so
the greatest Charge, being to oversee both
and the Ministers.

*1 Ne te offeras, officium
tibi non potestas injun-
gitur, hodie incipiendum
tibi servare omnibus.*

Grotius in Matth. xx.
Afferit Judæos Capti-
vos ita loqui ad Eth-
narcham suum. *Vid.*

Matth. xx. 27. 1 Cor.
ix. 19. *Apud nos qui im-
perant servant iis qui-
bus videntur imperare.*

Aug. Civ. Dei, l. 19. c. 14.

k 1 Cor. xi. 18. Græc.

Μέμνηνα πασῶν τῶν
ἐκκλησιῶν.

upon occasion about the most important a
Church and State; which is a burden for th
ders of an Angel.

*1 Ecclesie salus in sum-
mi sacerdotis [i. e. E-
piscopi] dignitate con-
sistit; cui si non exors
quædam, & ab omnibus
datur potestas, tot effi-
cientur schismata quot
sacerdotes. Hier. ad-
vers. Lucifer.*

So that by being advan
all, they become serva
all *i*, and on them as on
files *k* lies the care of all
ches. They are to end
preserve the Church in
Prosperity, by electing
into the Ministry, and
the externals of Divin
with decency, and to
on; by preventing Her
Schisms among the Cle
by enquiring into and
all publick crimes both in
and People; and by c

And if we consider how
and beneficial this Off
us *1* and how impossible t
performed without extra
measures of the *Spirit*
we shall no doubt earnest
for all of this Sacred ord
cially for him whom we
der, whom though we

here (as the ancients did) i

by name, yet we dayly remember with a parti

tion. Secondly, *Curates*, by which we are not to understand stipendiary persons, but all the inferior clergy, to whom the Bishops do commit the [*curam animarum*] cure or charge of Souls: which name, however abused by vulgar acceptance, minds us of the original of those we now call *Ministers*. For at first the whole charge of every City and the adjacent parts lay upon the *Bishop*, till by the encrease of the faithful it became necessary for him to take unto himself certain [*curatores*] Deputies, to whom he committed the Office of instructing, reserving to himself the rights of Government and Superiority (as is excellently proved by some of our own Authors) and these (acting as the seventy with and under *Moses*, and) taking part of the burden on them, are therefore properly called here by the name of *Curates*. And let all that have undertaken this weighty charge, most devoutly pray for themselves and all their Brethren, and all the faithful people of God joyn with us in so doing. For our Office is to catechise and instruct the ignorant, to exhort and encourage the good, to rebuke and convince sinners, to confirm the doubting, to win the gain-saying, to comfort the sad, visit the sick, to preach to our congregations, to pray with and for them, to administer the holy Sacraments, and in a word, to take care of the souls of the living and bury the Bodies of the dead. Therefore the Prayers of Christs flock had need be fervent for us; since this cannot be done without the aid of the *Spirit of Grace*: especially because Ministers must be able to teach their Auditors, by the innocency of their Lives ^m as well as by the vastness of their learning; and had need be free

^m Non statim boni sacerdotis est, aut tantummodo innocentèr agere, aut tantummodo scientèr prædicare; cum & in-

uens tantum sibi proficit, nisi doctus sit, & doctus sine doctrinæ sit thoritate, nisi innocens sit. Hilary. Pict. de Trin. l. 8.

of the crimes with which they charge others, let reproofs become their own reproach, rather than their neighbours amendment. Lastly, *the People* who hear and learn from these spiritual guides, may be prayed for; that they may be open to instruction to advice, gentle upon reproofs, willing to receive Gods Word, diligent to practise it, and of all benign dispositions, and replenished with Charity and Devotion. Remember (holy Brethren) seriously God and his Spirit hath charged you to his people, and how strictly he will require the

• 1 Kings xx. 39.
Ezek. xiii. 9.

• *Magisteria forinsecus
adjutoria quædam sunt;
Cathedram in cælo ha-
bet, qui corda docet.*
Aug. in Epist. Johan.
Tract. 4.

pray for a healthful Nurse; a pious, painful, and knowing Pastor: may let us all, Ministers and People, desire with and for one another, that *Spirit of Grace* that may make the whole Body of the Church healthful, and every Member strong, active, and

• Titus ii. 11. Varab.
Gratia salutaris, &c.
See Psal. cxxxii. 16.

may be prudent, the Ministers faithful and the People diligent and all of them ready and zealous for the duties of Religion and every good

§. V. And that they may truly please thee upon them the continual dew of thy blessing.] The Grace of God is requisite to fit all the members of Christs Church for their several offices and duties. His Blessing is necessary to make their labours pro-

is called by *Philo* the celestial plant, having his everst^a and seeming to grow
 heaven. And herein the
 arison holds, that as plants
 e the influence of heaven to
 en them, and the dew thereof
 sisten them; so those which

^a Ἀνδραπὸν μόνον φυ-
 τὸν οὐρανίον, — τὰς
 τετραὶς ὀλυμπίας καὶ ἀ-
 φάρτους, ἀλλὰ μὴ
 καὶ οὐρανοῦ καὶ φάρτης
 ἐχ. L. de infid. peior.

t in the Church (the garden of God) require the
 ry Spirit of Grace to make them live, and the irri-
 as of the Divine Blessing to make them spring and
 forth fruit. It is not from our pains nor your
 nce alone that success must come, *not from him that*
nor him that waters, but from God that gives the in-
 1 Cor. iii. 5, 6. Whole buckets of water poured
 the hand of man, will not so much refresh the
 as the gentler shows and dew from above; where-
 be dew is used to express plen-

d abundant increase^r, parti-
 y in knowledge^s, of which the
 alling from the Clouds was the
 glyphick among the Egypti-

^r Gen. xxvii. 28.
 Deut. xxxiii. 18, 28.
 Hosea xiv. 5.
^s Deut. xxxii. 1.

Let us then most passionate-
 p for this prolifick dew, that
 ay not only please God by
 onstant and ready attendan-

*Aegyptii evaditionem
 indicantes caelum pin-
 gunt rorem fundens.*
 Caussin. Hieroglyph.
 Hor. Apol. 35.

pon Prayers and other Offices, but truly and
 ghly please him by our fruitfulness under these
 s; let it appear by our Humility and Charity, our
 e and Innocence, by the success of the Ministers,
 he improvement of every Congregation, that we
 ot receive the Grace of God in vain. For he is
 to give his blessing, if we be fit to receive it, he
 ot only sprinkle but pour it on us; because we
 large measures, and that not only at some seldom
 is, but continually at both the morning and evening

Sacrifice, lest Affliction or Temptation should wither us. O! what Soul doth not long to be thus watered, since nothing can fructifie without it, nor can any thing die or be barren that doth enjoy it? Let us humbly pray that the good Orders of our Bishops, the Prayers and Exhortations of our Ministers, and the constant attendances of our People, may thus be watered from above, that we may bring forth an hundred-fold and send

* *Et cum à siccitate continuâ, immaduerit imbri, tunc mittit illum suum habitum divinum, ex sole conceptum, cui comparari suavis nullo potest.* Plin. lib. 17. c. 5. Genes. xxvii. 27.

forth a pleasant savour of good works: like the fields of *Palestina* when watered from the celestial Springs. And so should every member of Christs Church live and grow and flourish, than which nothing is more desirable.

§. VI. Grant this O Lord, for the honour of our Advocate and Mediator Jesus Christ, Amen.] We must not allow either the Clergy or People to ask these Petitions with any designs to advance their own glory, or to become famous for their gifts or graces. For the end must be the manifestation of the glories of our Advocate and Mediator, who at his Triumphant Ascension,

* Ephes. iv. 8.

* 2 Cor. viii. 23.

Sunt Christi gloria, quia nihil habent nisi dono Christi. Calvin.

gave divine gifts unto men, and accounts those who are endued with them as so many rays of his glory*. It is Jesus who obtains by his pleading at the Throne of Grace both the Spirit and the

Blessing for us, and it is he that bestows both upon the Church, for which he once gave his Body, and for which he ever sets his love. Let him have the Honour of all the holy and religious performances of his Church and let us earnestly desire, that by the flourishing of this his Body all the world may see the prevalency of his intercession with God, the sincerity of his love to his

Servants

servants, his continual care of them, and bounty to them; which will surely cause all people to advance and magnifie his holy Name. Nothing is more the *Honour* of Jesus now in Heaven, than that his Church be ruled with pious and wise Governors, his Ordinances administred by zealous and holy Ministers, and all places abounding with religious, loyal and charitable People. And what argument will sooner open the ears and pierce the heart of the Father of mercies, whose great design is to glorifie his dear and only Son? This declares that our Petitions herein comply with his eternal purposes. We see the dishonour of some distempered members, seems to reflect upon the head; and we are grieved for it, desiring sincerely the holy Jesus may have (as he deserves) all glory by the holiness and prosperity of his Church, and we hope that Heaven will say [*Amen*] hereto.

The Paraphrase of the Prayer for the Clergy and People.

O Lord, who art [*Almighty*] in power [*and everlasting*] in duration, who hast promised to be ever with thy Church, we acknowledge thee the [*God who alone workest*] wonders in the calling, and hast ever shewed [*great marvels*] for the preservation thereof in all Ages; wherefore we beseech thee to [*send down*] from above suitable gifts and graces upon all estates of men in the Catholick Church: particularly [*upon our Bishops*] to direct them in the governing, upon our Ministers [*and Curates*] to assist them in the feeding of thy flock; [*and*] also upon [*all Congregations*] of Christian men and women, whose souls thou hast [*committed to their charge*] and that the account may be given up to the Ministers comfort and the profit of thy Church.

let them all be inspired with [the healthful] and saving [Spirit of thy grace] to fit them for, and assist them in, all religious duties: [And that they] all in their several places [may truly please thee] by a right use of this grace, do thou plentifully [pour upon them] in all holy Offices the effectual and [the continual dew of thy blessing] that thy Messengers pains may be successful, and thy peoples lives fruitful in all good works: [Grant this] which we ask of thee [O Lord] not to advance our own fame, but [for the honour of] him that is [our Advocate] to obtain them of thee, our Redeemer [and Mediator] to dispense them to us; for the holiness and happiness of thy Church is the glory of thy dear Son [Jesus Christ,] therefore do thou with us and to us, say [Amen.]

SECTION VIII.

Of the Prayer of S. Chryſoſtom.

§. I. **T**He excellent Composers of our *Liturgy*, were so far from affectation of Novelty, that when the Antient Offices did afford them Proper Forms, they did not make new ones; wherefore they have taken this Prayer *verbatim* out of the *Greek Liturgies*; and that none could have been more fit for this place, will appear by a more particular Consideration thereof.

The Analysis of the Prayer of S. Chrysostom

§ II. In this Prayer are two parts :

I. The ground of
our asking, consid-
ering

1. The Ex-
perience of
Gods grace :

2. The
Truth of his
Promise :

II. The Petition or
thing asked : Hear-
ing our Prayers,
[as to

1. The
Matter :

2. The
Manner :

3. The
principal
Re-
quests

1. To
know
God.

2. To
enjoy
him :

Almighty GOD
who hast given u
grace at this tim
with one accord
make our com
mon supplicati
ons unto thee,
and dost promise
that when two or
three are gathered
together in thy
Name, thou wilt
grant their re-
quests,
fulfil now O Lord
the desires and pe-
titions of thy ser-
vants,
as may be most ex-
pedient for them.
granting us in
this world know-
ledge of thy truth,
and in the world
to come life ever-
lasting, A M E N.

*A Practical Discourse on the Prayer of
S. Chryſoſtom.*

§.III. **A**Lmighty God, who haſt given us grace at this time, with one accord to make our common ſupplications unto thee.] This excellent concluſion of our Prayers that bears the name of its renowned Author, was well known to the *Greek Church*; for it is ſtill found extant in the Liturgies both of *S. Chryſoſtom* and *S. Baſil*. And yet its own worth might ſufficiently recommend it, if it wanted the reputation of thoſe honourable Names. For it is founded on our own experience, and the certainty of his Promise who is infallible; carried on with ſuch ſubmiſſion to the Divine Will, and deſigned ſo to our chiefſt advantages, that nothing can be more judiciously contrived, or more pertinently applied to this cloſe of our Devotion. Where it ſeems to review and re-enforce all our former Petitions, to revive our hopes of acceptance and encourage our zeal in them, yet ſo as to repreſent our neceſſities in the moſt humble and lowly manner, with ſubmiſſion to his Wiſdom, who beſt knows what is moſt expedient for us. We may now reflect on thoſe many neceſſary and uſeful Prayers which we have offered up to God with an unanimous conſent and a hearty Devotion; and it is fit we ſhould pay our grateful acknowledgments for that *Grace* which hath aſſiſted us therein. For there are no clearer evidences of the preſence of the Divine Spirit in our Prayers, then the ſincere agreement and harmonious *accord* of our ſouls in the joynt oblation of them^a, and the fervent affections that every one in particular hath added to them. It is his *Grace* that hath bound our arrows to-

gether

^a Acts i. 14. & 4. 24.
Grec. ὁμοθυμαδόν.

gether by the bonds of love, and hath directed them to pierce the Clouds by a vigorous and steddy zeal. And we have the surer ground to believe he hath assisted us, and the greater cause to praise him for it, in regard these are no other then our *Common Prayers* and ordinary *Supplications*, which have no *Novelties* or *Varieties* to court our fancies, but yet have been made new to us by a fresh supply of his heavenly *Grace*, which hath kindled our accustomed *Sacrifice* with new flames. And if we well consider, the effects of Gods grace are rather to be judged by the heart than the tongue, by renewed affections rather than change of expressions. And to be sure nothing but a new sense of our old wants, can give life to these *Petitions*. Wherefore as we daily receive new succours, let us daily make new acknowledgments; that as we have the comfort of our Union and Zeal, so he who bestows them may have the glory. And yet this is not all the use we must make of the experience which we have had of his enabling us to pray; for it must strengthen our Faith, and quicken our Hope that we shall be heard. For he that helps us

^a Matth. xxv. 25.
Psal. x. 17.

to ask, thereby assures us he intends to give ^b. He prepares the heart and then his ear attends thereunto. The first step towards the obtaining of a Blessing, is the giving us a heart devoutly to ask for it ^c. Which desire he would not create, if he did not intend to fulfil it. Therefore we may lay this as a foundation, on which we may cheerfully request his gracious acceptance of those Prayers which he hath quickned us to by a new Devotion.

^c *Signum futurae impetrationis est quando Spiritus S. movet ad petendum cum fiducia & quasi securitate impetrandi.*
Cassian. coll. 9.

IV. And last promise that when two or three gathered together in thy name thou wilt grant requests.] But that we may not doubt of the efficacy of our Petitions, nor go away from the use of Grace with a sad heart, we have not only aids of hope from the operations of the Spirit (which are secret, and not always so discernable) but an infallible promise made by him who is Truth itself, and in whom all the Promises of God are *Yes* and *Amen*. Which assureth us that the united requests of a People, who meet and pray in his name can miscarry, (*Matth. xviii. 19, 20.*) For Jesus was highly delighted in the unions and unanimities of the faithful,

if but two of them agree to ask anything, it shall be done for them, and wheresoever two or three are gathered together in his name, he is in the midst of them. He is there before they come, to receive their Supplications,

ubi duo confident sermonem habentes de lege, Schechinah est inter ipsos. R. R. ap. Druf. Non multitudini sed unitati plurimum tribuendum. Cypr. de unit. Eccles.

Non dicit Ero, non

and, whoever meet in his

his Command and Authority, in hopes of and trust in his Power and Aid, to pay our homage to him, to declare our Faith in him, and to own our dependance upon him. Wherefore his own Promise doth oblige him to hear us. Sometimes the Congregation is very numerous, and he that will hear so few, will (as an Ancient notes) much rather receive those requests to which so many have unanimously and devoutly said *Amen*. But if there be but few (as to the shame of this Nation is too often seen) the wickedness of the neglecters ought not to reproach the Piety of those that are present; nor is it safe for men to despise them for their paucity, since Jesus disdains not the smallest Number.

Quando decem homines intrant domum Synagoga, Divinitas est cum illis: Dicunt enim in Talm. Decem faciunt eorum. Ita Rab. Salom. in Numb. xiv. 27.

The Jewish Masters indeed teach, that Ten is the least number¹ to make an Assembly fit for the Divine Presence. But our gracious Lord descends lower, even unto two or three, that none might be discouraged by the negligence of their Brethren. And now be we never so few, if we be unanimous and devout, what comfort will this promise leave upon our spirits in the close of our Prayers, which ascend to Heaven with privilege and authority! When they are backed with his promise they cannot fail. Who would not lay aside all occasions and run every day to meet with Jesus who is sure to be found in the Temple? And who would not love these Devotions in which so many thousands do agree? And who (that believes the truth of Jesus) can doubt of a gracious return to them? If you find but few of your brethren at Church, yet you shall find him whom your soul seeks there; and by his grace and his answers you shall find he hath been with you and left a blessing behind him.

§.V. Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them: Having so good grounds to believe he hath been perfect with us, both from the experience of his assistance, and the certainty of his promise, we are taught now to speak to the holy Jesus, as it were face to face, to reply our selves to him as if he stood before us; beseeching him who enabled us to put up these requests, and hath been among us and heard them all along, to make good his promise, and, as he was nigh unto us when we called on him, that he will *fulfil the desires* of us that fear him ^k. *Desires and* ^k Psal. cxlv. 18, 19. *petitions* are empty things, the hunger and thirst of the soul, and when the Divine Countie satisfies these desires, he is said to fill us; for food is not more pleasing to a hungry body, than the desire accomplished ^l is to a longing soul. There we beseech him ^l Prov. xiii. 19. who hears the Petitions of our mouths, and also discerns the meditations of our hearts, that he will *fulfil* all our wishes as holy *David* prays, *Psal.*

to us cannot discern, but our Lord Jesus both sees and will fulfil these as well as those *Petitions*, which were the ground of such devout enlargements. He will grant both if it be *expedient for us*; but because we are so unable to judge what is for our real advantage, we must not too peremptorily require that he should give us all we wish or pray for. We may ask for evil things, or

a Nam pro iacundis appetissima quæque dabant Dii — tanta magnaque cupidine ducti, Conjugium petimus, partumque uxoris; at illis Notam qui pueri qualisque futura sit uxor. Juvenal: Exorari in perniciem rogantium, seiva benignitas.

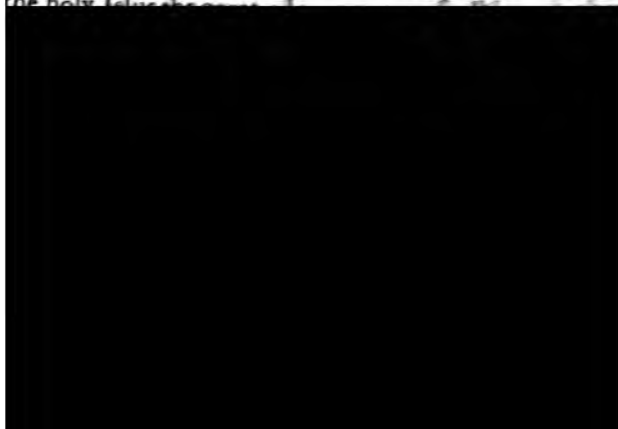
o Ζεῦ, βασιλεῦ τὰ πᾶ ἑδδλὰ καὶ ἐυχουμένοις καὶ ἀνδίκτοις Ἄμμι δίδου, πᾶ ὃ δεῖν καὶ ἐυχόμενοις ἀπαλέξεν.

for good things which may be evil for us^a; or we may desire them unseasonably, immoderately, or to evil purposes, and then it were cruelty to hear us, and it is the greatest kindness to deny us. Let us therefore learn from the example of Christ himself, to submit our will to the will of God^o, and learn from a Heathen to give God leave to choose for us; who being infinite in wisdom and goodness knows what is fittest for us, and when and where, and in what manner and what measures to be-

flow it. So that if we leave it to him, we shall have all mercies with infinite advantages, when we are fittest for them, and when they will do us most good. Whereupon we must resolve though our *Petitions* and *desires* be earnest, yet they shall not be arrogant nor presumptuous, but shall learn humbly to submit unto, and patiently to wait upon our Heavenly Fathers order and appointment.

§. VI. Granting us in this world knowledge of the truth, and in the world to come life everlasting, *Amen*. To know God here by Faith, and to behold him hereafter and enjoy him, is the sum of our true happiness. And therefore we need not positively pray for any thing

SECRET **CONFIDENTIAL**

[illegible]

The Paraphrase of the Prayer of S. Chrysostom.

WE acknowledge thy goodness, O [Almighty God who] remembering our inability to serve thee [hast given us] that sweet and efficacious assistance of thy [grace at this time] which hath enabled us [with one accord] and a fervent devotion [to make our] Addresses to thee with new affections: even in the presenting these our daily and [common supplications unto thee:] we confess thou hast helped us to ask, and therefore hope thou intendest to give, and the rather because thou hast assured us [and dost promise, that when two or three] even the smallest number of the faithful in obedience to thy command [are gathered together] to offer up their united Prayers to the Father [in thy name] they shall find thee present in the midst of them, for [thou wilt grant their requests.] Wherefore since we have called upon thee by thine aid and are assembled in thy name, [fulfil now O Lord] unto us this gracious promise, and mercifully accept [the desires] and meditations, which have been sent from the hearts, the Prayers [and Petitions] uttered from the mouths [of thy servants,] supplying their wants with the best things, and at the fittest times [as may be] judged by thy infinite wisdom [most expedient for them.] But however thou dealest in all other things, let the interest of our souls be secured both here and hereafter, by thy [granting us in this world] daily experiments and further [knowledge of thy truth,] in the fulfilling of thy promises, and the granting of our Prayers; that so we may never forsake thee here [and in the world to come] our happiness shall be compleated by thy bringing us then to [life everlasting] through Jesus Christ our Lord
A M E N.

A N
A P P E N D I X
 O F

The Final Blessing taken out of 2 Cor. xiii. ult.

.VII. **T**he grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *AMEN.*] In all Religious Assemblies it hath been the custom to dismiss the people with a Blessing, which was wont to be pronounced by the principal Person present^r, sometimes by the King^a, but most commonly by the Priests^r, whose Office was to bless in the Name of the Lord.

And therefore under the Law, there was a particular form of *Benediction*, which the *Jews* to this day observe so religiously, that they believe it ought to be repeated in the Holy Tongue^c, and

to be received by the People with all reverence, bowing their heads and prostrating their bodies; so

that no man may presume to look upon the Priests hands when they are stretched out to give it, because they say, then the glory of God rests upon them. And in the Christian Church also they ever concluded with a *Blessing* ('tis likely the same we now use, being ended by the Holy Spirit, and used by *S. Paul* in the close of his Epistle to the *Corinthians*) concerning which it was ordered, *that the Assembly should bow their heads*

^r Heb. vii. 7.

^a 2 Sam. vi. 18.

ⁱ King. viii. 55.

^r Numb. vi. 23, 24, &c.

^c Fagius in Numb. vi.

Buxtorf. Synag. c. xiv.

See Nehem. viii. 6.

ἡ κληρονομία αὐτῶν
 οὐκ ἀφαισίουται αὐτοῖς
 Clem. Constit.

Ante benedictionem sa-
 cerdotū, egredi populus
 non praesumat. Concil.
 Agath. can. 31.

when it was pronounced: and it was decreed by a Council, that none might depart out of the Church till it was given. But to give a greater strength to these Orders, let us consider the excellency of this Divine Blessing, and sure its own perfections will oblige us to stay for it, and engage us to receive it with all devotion and reverence. The legal Benediction was no more but a wish for temporal felicity: but this contains the whole order of our salvation, and brings in the glorious Trinity with the several gifts of each Person to make us compleatly happy. The Father indeed is first in order, but we begin with the grace of our Lord Jesus Christ, that is, the benefits purchased by his Passion; because he is the first mover in our acceptance, and obtains both the love of God the Father, and the *Communication of the Holy Ghost*. What can the pious soul ask or desire which is not comprehended in this Blessing? here is the grace of the Son to pardon our sin, the love of the Father to supply our wants, the fellowship of the Blessed Spirit to strengthen our weakness. The first to redeem us, the second to justify us, the third to sanctify us: and all these not only at this present, but to be confirmed to us, and remain with us, even when we are gone from the holy place, in life and death and for ever. Nor are these only desired, but they are pronounced over us by the Embassador of God, whom he hath sent to bless in his name: And this Minister of Heaven being cheered with observing our Devotion, doth from his soul wish, and Ministerially (as far as in him lies) dispense these unspeakable blessings to us. And what he doth on Earth shall be ratified in Heaven to every truly holy man. O let us bow our heads and open our hearts

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receive this universal blessing as from God himself, and depart from the holy place full of comfort and joy, that we have such a preservative against all evil, and such a guide and encouragement to all good, even the *blessing of God to be with us and remain upon us for ever*: and to this let all the people say, **A M E N.**

• *The Blessing Paraphrased.*

L Et [**The Grace**] and all the benefits of the death [**of our Lord Jesus Christ**] merit our Absolution, [**and the love of God**] the Father seal our Justification, [**and the fellowship**] and Communication of the Graces [**of the Holy Ghost**] perfect our sanctification. And let all these at present [**be with us**] and rest upon us [**all evermore.**] **A M E N.**

Τῷ Θεῷ μὲν ὁ δόξα.



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Of the chief Heads in

MORNING and EVENING PRAYER, &c.

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